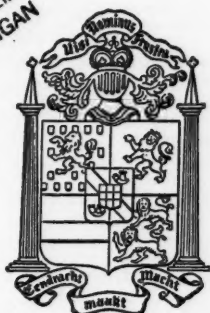


# The REFORMED REVIEW

BEARDSLEE LIBRARY  
WESTERN THEOLOGICAL SEMINARY  
HOLLAND, MICHIGAN



The Reformed Church in America

*A Quarterly Journal of the*  
**WESTERN THEOLOGICAL SEMINARY**  
**Holland, Michigan**

December 1960

Volume 14

Number 2

# The Reformed Review

Volume 14

Holland, Michigan, December, 1960

Number 2

## A Quarterly Journal of the Western Theological Seminary

DEBATE ON BIBLICAL INFALLIBILITY	<i>M. Eugene Osterhaven</i>	1
CAN CHURCH MUSIC BE REFORMED?	<i>Howard Hageman</i>	19
THE PASTOR'S MINISTRY TO THE MENTALLY ILL	<i>William L. Hiemstra</i>	29
LAUSANNE, 1960	<i>Ervin Roorda</i>	35
CAMPUS HIGHLIGHTS		38

### BOOK REVIEWS

Darius the Mede: A Study in Historical Identification, by John C. Whitcomb	<i>Sylvio J. Scorza</i>	40
The Book of Nahum, by Walter A. Maier	<i>Sylvio J. Scorza</i>	40
The Story of Israel from Joshua to Alexander the Great, by Steven Szikszai	<i>William W. Jellema</i>	42
Biblical Exegesis in the Qumran Texts, by F. F. Bruce	<i>Lester J. Kuypers</i>	44
The Modern Reader's Guide to the Gospels, by William Hamilton	<i>Lambert J. Ponstein</i>	44
God's Son and God's World, by A. A. van Ruler	<i>Lambert J. Ponstein</i>	45
The Defiance of the Gospel in the New Testament, by F. F. Bruce	<i>Harold N. Englund</i>	46
The Church in the Thought of Jesus, by Joseph B. Clower, Jr.	<i>Lambert J. Ponstein</i>	46
The Gospel According to St. John, by R. V. G. Tasker	<i>Daniel H. Fystra</i>	47
The Epistle of Paul to the Philippians, by R. P. Martin	<i>Daniel H. Fystra</i>	48
The Epistles of Paul to the Colossians and to Philemon, by Herbert M. Carson	<i>Daniel H. Fystra</i>	48
The Christ of the Earliest Christians, by William M. Ramsay	<i>Vernon H. Kooy</i>	49
The Witness of the Spirit, by Bernard Ramm	<i>Russell W. Vande Bunte</i>	50
Divine Election, by G. C. Berkouwer	<i>M. E. Osterhaven</i>	51
From Eden to Eternity, by Howard A. Hanke	<i>Gordon H. Girod</i>	52
Preaching, Confession, the Lord's Supper, by Walter Lüthi and Edward Thurneysen	<i>Howard G. Hageman</i>	53
Beyond the Flood, by Samuel Owen	<i>J. Robert Steegstra</i>	53
Gospel and Myth in the Thought of Rudolph Bultmann, by Giovanni Miegge	<i>Isaac Rottenberg</i>	54
Christian Ministry, by Geoffrey W. Bromiley	<i>Joseph C. Holbrook, Jr.</i>	55
The Humanity of God, by Karl Barth	<i>Isaac Rottenberg</i>	56
Backgrounds to Dispensationalism, by Clarence B. Bass	<i>Gordon H. Girod</i>	56
A History of the Christian Church, by Williston Walker	<i>Elton M. Eenigenburg</i>	57
Melanchton, the Quiet Reformer, by Clyde Manschreck	<i>Jerome De Jong</i>	58
Corpus Christi, by Geddes Mac Gregor	<i>Elton M. Eenigenburg</i>	59
Champion of Geneva, by Peter de Rover	<i>Harry Buis</i>	60
The Life and Teachings of John Calvin, by John H. Bratt	<i>Harry Buis</i>	60
The International Lesson Annual, edited by Charles M. Laymon		
The Douglass Sunday School Lessons 1961, by Earl L. Douglass	<i>Lester J. Kuypers</i>	60
Sermon Outlines from Sermon Masters, by Ian Macpherson	<i>Russell W. Vande Bunte</i>	61
Creative Imagination in Preaching, by Webb B. Garrison	<i>Jerome De Jong</i>	61
Chapel in the Sky, by Charles Ray Goff	<i>Kenneth H. Hesselink</i>	62
A Working Faith, by Joost De Blank	<i>Joseph C. Holbrook, Jr.</i>	62
Faith is the Victory, by E. M. Blaiklock	<i>Henry A. Mouw</i>	64

### PUBLICATIONS COMMITTEE

Elton M. Eenigenburg	Marvin Hoff	Henry A. Mouw
Lester J. Kuypers	William Van Malsen	Raymond E. Beckering
Lambert J. Ponstein	Robert De Young	Henry J. Ten Clay
	William Unzicker	

Subscription Price: \$2.00 per year

Single Copies, 50 cents

## DEBATE ON BIBLICAL INFALLIBILITY

M. EUGENE OSTERHAVEN

A question in the center of current theological debate is that of the inspiration and authority of the Scriptures. That question is of perennial concern to those who study theology seriously and the recent biblical revival has intensified the interest. Moreover, within the orthodox churches where a very conservative view of the Bible has been held, searching questions have been asked which require answers. This has been true within the fellowship of the Reformed Church in America; it has also been true in a sister communion, the Christian Reformed Church.

The discussion began in the latter with the publication of a student article entitled, "Infallibility Questioned," in *Stromata*, Calvin Seminary organ, in September, 1958. The writer, a first year student, stated that the term "infallible" is improperly used in the sense that this term "has come to be used by conservative theologians today." The inspiration and the authority of the Scriptures are not questioned: "That the Bible is the uniquely inspired revelation of God to man; that it is objectively (not merely subjectively or psychologically) the Word of God; and that it is thus *authoritative* for life and doctrine are matters which must be accepted by faith." Not the inspiration, but the infallibility of the Bible, is questioned. The author's interest has not been "to prove that there are, as a matter of fact, errors in Scripture so much as it has been to suggest that there is no need for us to assume at all costs that the Scriptures are 'infallible.' The writers of our confessional standards make no reference to infallibility in the sense in which it has come to be used by conservative theologians today. In view of the relativity which the meanings of words so often display, it may not be too far fetched to say that it even attests to the divine wisdom that in all of the many claims to inspiration, no claim is made to 'infallibility.'" As if this were not sufficient to jolt the fathers of the church, a college student in the *Calvin College Chimes*, on October 31, praised the *Stromata* article as "an example of the kind of clear critical thinking so much needed in the current atmosphere of uninformed polemic."

After the initial shock of the students' statements had subsided the church press began to roll. In January, 1959, Editor John Vander Ploeg of *The Banner* and the Rev. Henry J. Kuiper, Managing Editor of *Torch*

and *Trumpet*, published replies in their respective papers and in February the latter also began a series of articles in *The Banner*. In editorials in the issues of January 9, 16 and 23 Mr. Vander Ploeg informs his readers, after a brief reference to Professor Karl Barth's position on Scripture, that now the doctrine of the infallibility of the Scriptures is being questioned in Christian Reformed circles. He quotes from the student articles and makes reference to a student letter in the *Banner* of January 16 in which there is a plea to drop the word "infallible" from our vocabulary because of its "misleading connotations." The student had made it plain that he did not want to choose between the terms "infallible" or "fallible" but to use words more appropriate. Vander Ploeg, however, asserts that there is no third possibility, that either the Bible is infallible or fallible. Inspiration and infallibility stand or fall together. The question is "basic and strikes at the very heart of the Christian faith. To budge an inch on this matter can only mean that the flood gates will be opened and that the deluge will be upon us. Unless we have an infallible Bible we have no Bible at all. And if we have no Bible we are left with nothing. Without an infallible Bible, we have no certainty, no hope, no message, no authority, no norm, no rule or standard for faith and practice. Without the pure preaching of an infallible Bible the Church ceases to be the Church. Then every man must determine for himself what in the Bible is true and what is not true, what is acceptable and what is not acceptable, what is reliable and what is not reliable. Then our objective authority becomes subjective, and we are adrift without an anchor, thrown upon our own resources, which inevitably leads to the depths of despair. Without an infallible Bible we have no more right to mount a pulpit to say, 'Thus saith the Lord'. . . . Without an infallible Bible we have nothing to gain and everything to lose!"

The sense of shock with which the student articles were received is seen in the caption of the first *Banner* editorial which served to open the debate. It was "What, No Infallible Bible?" The same month *Torch and Trumpet* opened its debate of the question with its managing editor writing an article entitled "The Infallibility of Scripture Denied." Mr. Kuiper writes that he has become "almost inured to shock" by things happening in the Christian Reformed Church but that he was "really shocked by the student articles." The burden of Kuiper's article, and of a number of other articles which have appeared in both *The Banner* and *Torch and Trumpet*, is that inspiration and infallibility are inseparable and that this is a dogma as well as a doctrine of the Church. The title of the editorial in *The Banner* of January 16 is "Either Infallible or Not Inspired," and the article in *Torch and Trumpet* of February bears the caption "Inspiration Means Infallibility." In the latter article Kuiper says that "no doctrine is more basic



than that of the full and verbal inspiration and infallibility of Scripture. All other Christian teachings are derived from Scripture. All the revealed truths stand or fall with that doctrine. The very foundations of the Christian faith including all it contains, crumble if its source, the Scripture, is found to be unreliable in any of its parts." He concludes with the charge that "not Reformed doctrine but higher criticism, Modernism, Barthianism are the source of the denial of the plenary inspiration, verbal inspiration, and infallibility of the Word of God."

In the original *Stromata* article the student had dealt with the age-old problem of the dissimilarities in the reporting of the evangelists. After citing some illustrations of "discrepancies" in the various Gospel reports he states that they "need not upset the view that the Gospels were divinely inspired. It simply was not the purpose of the Holy Spirit to preserve the writers from these kinds of mistakes, however much some dislike calling them mistakes." The editors of the aforementioned journals answer that the difficulties in the Bible are "only apparent—never real." Further study resolves them or they may be simply "different reports on the same event by different witnesses from different points of view," or errors which have crept in through transcribers.<sup>1</sup> The seriousness in assuming that Scripture contains inaccuracies or errors is seen by an analogy. "If, for example, a wife discovers that her husband was not strictly and perfectly truthful in his assurances to her, even in small matters, her confidence in him has been undermined." So it is with Scripture, the critics of which "undermine the confidence of God's people in the Word of God."<sup>2</sup> Scripture, the Reformed creeds, and "all Reformed theologians" hold that the Scriptures are verbally inspired and infallible in their entirety.<sup>3</sup> Kuiper's interpretation of Article VII of *The Belgic Confession*, where the creed reads that "the doctrine thereof is most perfect and complete in all respects," is that doctrine here indicates "not only the teachings in the Bible concerning salvation and the worship of God, in distinction, for example, from its historical statements, but all that the Bible contains. All of Scripture is doctrine in that wide sense." To challenge it in any respect is sinful and destructive. "According to the Belgic Confession, the Holy Scriptures are the product of the Holy Spirit. Hence nothing may be alleged against them. For the same reason we believe ALL THINGS contained in them. Again for the same reason, we should not take anything away from the Word of God or add anything to it since its teaching is most perfect and complete. And because it is an infallible rule of faith and life we may and must reject everything that does not agree with it."<sup>4</sup> The same author

<sup>1</sup>J. Vander Ploeg, *The Banner*, Jan. 23, 1959, p.5.

<sup>2</sup>H. J. Kuiper, *The Banner*, July 17, 1959, p.9.

<sup>3</sup>*Ibid.*, Jan. 8, 1960, p.9.

<sup>4</sup>*Ibid.*, Feb. 6, 1959, p. 21.

writes, in an article entitled "What is Meant by inspiration?"<sup>5</sup> that one either believes in infallibility or "that fallible man must determine what is the word of God and what is not" within the Bible. The choice is a simple either/or. The Apostle Paul "identifies the Bible with the breath of God, the mouth of God, so to speak. . . . If God has breathed all the words of the Bible, it can contain no errors, mistakes, inaccuracies, discrepancies." Some think otherwise, "but God is the truth and hates all error. If God can breathe error, He is no longer God."

As the discussion progressed other voices were heard which substantiated the positions taken. Writing in *Torch and Trumpet*, e.g., Professor E. J. Young, under the caption "God's Infallible Word," asserts that the issue is whether the Bible is infallible or not. The answer is found in the Bible itself which states that it is God-breathed and therefore infallible. Wherein is it infallible? In everything, in minor matters as well as in others. If Scripture contains any error Christians would be holding error for truth and that is sin. God has spoken; his Word is truth.<sup>6</sup>

It is little wonder that after months of such journalistic activity the Synod of the Church had received overtures from lower judicatories and found it necessary to take action. After adopting the "Conclusions of the Report of the Committee on Inspiration to the Fourth Reformed Ecumenical Synod of 1958" held in South Africa, the Synod of 1959 of the Christian Reformed Church declared "that it is inconsonant with the Creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies." A parenthetical reference was to Article V of the Belgic Confession: "Believing without any doubt all things contained therein."<sup>7</sup> Synod, moreover, appointed a committee of seven to study matters involved in the infallibility question and it is expected that the committee will report to the Synod of 1961.

In his evaluation of "Synod's Decisions on Infallibility" the Rev. H. J. Kuiper lamented the fact that "the deviating views on infallibility were not simply those of a few immature students but that the writers in *Sromata* were reflecting an approach which had wide support in the Seminary and the College and even among some of our ministers. . . . It is tragic that our theological faculty, even at Synod, was divided on the issue, five over against five. We cannot recall that during our more than a half century of work in the ministry our church was ever confronted with such a discouraging situation."<sup>8</sup> It seems highly probable, in view of the heavy and sustained barrage from the editors of *The Banner* and *Torch*

<sup>5</sup>*Ibid.*, July 3, 1959, p. 9; Cf., *The Banner*, Feb. 6, 1959, p. 21.

<sup>6</sup>*Torch and Trumpet*, April, 1960, pp. 11ff.

<sup>7</sup>*The Banner*, July 10, 1959, p. 5.

<sup>8</sup>*Torch and Trumpet*, Sept., 1959, pp. 7ff.

and *Trumpet*, that there was more than interest in "a few immature students" from the first. Otherwise it is incredible that an article from a student on an admittedly difficult subject could have evoked such a concerted and alarmed response.<sup>9</sup>

The first occasion that an official of the church came forth publicly to say a word in behalf of the student was an article by President John H. Kromminga of Calvin Seminary, entitled, "Stromata and Infallibility," in *The Banner* of May 1, an issue, incidentally, which carries another of the editor's editorials on the subject. Dr. Kromminga defends the publication of the article and states that he permitted its appearance. The subject, he says, is "very complicated" and *The Banner* is no place to discuss it. The student did not "deny the inspiration of Scripture, but affirmed it plainly and unequivocally." He simply "inquired into the implications of that term [infallibility] and the advisability of using that word." The student limited himself to matters of geographical locations, sequences of events, numbers, grammatical constructions, scientific references and like matters. The president therefore "judged that his article was not in conflict with any teaching of the Reformed Confessional Standards."

The same month *The Reformed Journal*, its editors evidently feeling that it was time that something be placed on the other side of the ledger, began a series of studies on the subject of biblical infallibility. The first is by Professor Henry Stob on "Synod and Biblical Infallibility." It takes note of three overtures which classes have submitted to the synod of the church. The overtures involve an interpretation of the original student article; they express a judgment about the teaching of Scripture, the creeds, and Reformed theologians concerning biblical infallibility; and they propose a course of action. The author finds himself in disagreement with the overtures on all three counts. As for the first, evaluating the student article, Stob holds that the student did not question the "Bible's unique inspiration, nor its absolute authority for doctrine and life," but that he questioned rather "whether the Bible itself commits us to holding that it is infallible *in every respect, and from every conceivable point of view.*" The student questions "whether the word 'infallible,' *with all its connotations* (italics Stob's), is really the right word to use in describing

<sup>9</sup>The supposition that such was the case is strengthened by such statements as the following. Writing under the caption, "A Frank Statement About the Infallibility Issue," J. Van Mouwerik laments the situation in the church on infallibility and says: "Undoubtedly some of our professors and other leaders had already come to the conclusion that reservations had to be made about the doctrine of infallibility. . . . that it's a more or less fallible infallibility. Until a little over two years ago nothing came into the open about these contentions. The professors were silent about this. It took a couple of Seminary students to force the issue. . . . They apparently had the consent of some of their professors" (*Torch and Trumpet*, Sept., 1960, p. 20).

the Reformed view of the Scriptural revelation."<sup>10</sup> He is not questioning infallibility but a certain theory of infallibility, and he is questioning it on the basis of the Bible itself.

As for the charge that the student has contradicted the Scriptures, the creeds, and Reformed theologians, the author denies this to be the case. The student moves within the framework of the creed and raises questions of a critical nature which the creeds do not contemplate. Moreover, it can be abundantly shown by a citation of standard Reformed authors that there is not agreement on the points raised but that they should be discussed "freely and openly, without mutual recriminations, and without premature foreclosures." As for the proposed course of action, condemnation of the views expressed, barring those holding them from the pulpits of the church, and prohibiting such utterances in school publications, Stob would rather have a committee appointed to study the matter and to confer with others in the Reformed tradition.

The next issue of *The Reformed Journal*<sup>11</sup> carries an article by Lester DeKoster on "Calvin's Use of Scripture." The author claims that opinions on the subject range all the way from the belief that Calvin stands unequivocally for the view that the entire *corpus* of Scripture was written by the Spirit of God, to the view, as expressed by Noltensmeier and quoted by DeKoster, that "one can as little assert Calvin's affirmation of verbal inspiration as he can that of Luther." The author then gives citation from Calvin to show the possibility of a variety of interpretations concerning his theory of inspiration and use of Scripture. There are times that Calvin states that God *dictated* the Scriptures, and there are others when his freedom in the handling of the sacred text seems incongruous with that position. So in one's interpretation of Calvin's own use of Scripture he must do what Calvin himself suggests to his readers in his commentary on John 20:25, "choose which he shall prefer." There are those "who know with enviable assurance precisely what to conclude in the whole matter," but it is "more in the spirit of Calvin to go cautiously" where theologians within the same tradition differ. The word of caution is tacitly meant to apply also to the present debate concerning Scripture going on in the church.

A second article by Dr. Stob reviews the action taken by the Synod of 1959.<sup>12</sup> The first thing it did was to adopt a set of six resolutions framed by the Reformed Ecumenical Synod at Potchefstroom in 1958 in order to allay the fear that some have. Secondly, Synod addressed itself directly to the question at issue. It is this: "Where minor differences of

<sup>10</sup>*Stromata*, Sept., 1958, p. 9; *The Reformed Journal* (henceforth RJ), May, 1959, p. 5.

<sup>11</sup>RJ, June, 1959, pp. 3ff.

<sup>12</sup>RJ, July-August, 1959, pp. 7ff.

numerical and historical detail occur in the reports of the Biblical writers, is it in violation of the Creed to explain the differences by assuming that one of the Biblical writers was in error on the point of difference and that the Holy Spirit was not concerned to correct this error since accuracy at this juncture was not necessary to His purpose." There was a difference of opinion here. No one disputed that the Bible is inspired, authoritative and infallible; that it is "absolutely authoritative in all that it intends to teach, that what is set down in the originally finished Scriptures was from beginning to end under the governance of the Holy Spirit, and that these Scriptures are therefore in their whole extent the infallible and inerrant rule of faith and life." The point of dispute was whether unreconciled minor differences in the biblical text we possess *must* be regarded as being absent in the autographs. Or again the question was "Do the creeds constrain us to declare that the Holy Spirit, as the inspirer of the Bible, *could not* have permitted the writers of Scripture to misstate a peripheral fact not germane to his purpose?" All agreed that the creeds permit us to say that the Spirit allowed the writers to use numbers inexactly and that he allowed the writers to move within the narrow limits of their own vocabulary and style, but it was not agreed that the creeds permit us to declare that the Holy Spirit allowed the writers to include an imperfectly recorded historical detail. Stob feels that the creeds do not express themselves on these three points, that they are not questions of faith at all, but questions of biblical science to be resolved upon the basis of a close study of the Scriptures themselves, and that they should be discussed since the answer is not yet finally in. But Synod did not share this conviction. It declared precipitately that "it is inconsonant with the creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies." Synod's action was taken without consultation with other Reformed churches or long investigation by a study committee, and that in spite of the fact that one-half of the seminary faculty and at least three classes had urged Synod to postpone action until adequate study could be made. The third action which Synod took was to appoint a study committee (1) to consider whether there is "some aspect" of the words of Scripture which is not germane to the Spirit's purpose, and (2) to study the relationship between inspiration and infallibility. "It would seem," the author opines, "that the Committee was hereby charged to enter upon a consideration of the entire question prematurely acted upon by Synod."

Thereafter,<sup>13</sup> there appeared in the pages of *The Reformed Journal* a series of articles inquiring further into the meaning of the terms "infallibility" and "inspiration." The first is an essay by Andrew J. Bandstra

<sup>13</sup>Beginning with the issue of Oct., 1959.

entitled, "Infallible in What it Intends to Teach." It is the contention of this article, developed with the assistance of an essay by N. H. Ridderbos,<sup>14</sup> that certain distinctions must be made concerning the nature of biblical authority and that these are indicated in the Bible itself. (1) The anthropomorphic expressions concerning God are not taken literally by any Christian. Instinctively we feel that Scripture does not intend that they should be. (2) Christians hold the Old Testament as authoritative in the light of the New. So, e.g., although the Old Testament requires a lamb or a ram to be brought in worship, the Christian does not do so. "This command is not, in this sense, a rule for the Christian. The *intention*, once again, is important." (3) Revelation is progressive. The New Testament does not contradict the Old, but it exhibits a higher stage of revelation. As the Christian uses his Bible he must remember that his norm has developed in history. He must ask as he reads: "What state in the history of revelation does this portion represent?" (4) There is also the old but important distinction between the historical and normative authority of the Bible. Not everything said in the Bible is normative for us; e.g., Jeremiah curses the day of his birth; Job's wife exhorts him to curse God and die. Only what is intended to be normative for us is our infallible rule for faith and practice. (5) Related to the above is the fact that "by every command one must take cognizance of the circumstances under which it was given." Ezekiel was not permitted to weep over the death of his wife, but this is not meant to be normative for us since the command was given for a specific purpose. Paul exhorts the Corinthians to "greet one another with a holy kiss," but we do not take this as normative for ourselves. Again, we must ask, "What does the Bible intend to teach us here?" (6) The nature of the reporting that we find in Scripture must be seen as allowing for personal differences and not word-for-word repetition. Otherwise, e.g., one cannot account for the differences in the choice of words in parallel accounts in the Gospels. If Scripture makes it evident that the Spirit operated in this manner we must not insist upon verbatim reports. The Spirit's method and intention must be recognized. (7) Inspiration was "organic," not mechanical. The mechanical view envisions the author as passive while the Spirit used him. The organic view holds that the Spirit used the human authors of Scripture just as they were, with their education and culture, their vocabulary and style. Even some of their misconceptions "which the Bible writers shared with the people of their day—and which seem strange and antiquated to us—have been utilized in Scripture." Ridderbos and Bandstra give examples of these and aver that such "primitive conceptions enter the biblical writings only *incidentally* in order to express the main idea of God's revelation."

<sup>14</sup>"Schriftbeschouwing en Shiftgezag," in *Vox Theologica* (March, 1954, pp. 93-105).

One must distinguish what is the main intention of the passage from that which is incidental to it. (8) Finally, one should remember the nature of the revelation in the New Testament and its meaning for biblical infallibility. The Gospels bear witness to the great acts of God in Christ, but they do not give us certainty concerning historical details. We do not even know the exact date of Christ's birth! Other examples are given to show that Scripture witnesses to certain central truths and that it does not intend to give other data about which we may be curious.

A series of two articles corroborating the above position is offered in later issues of the same paper.<sup>15</sup> The author summarizes four articles on the inspiration and infallibility of the Scriptures by Professor R. Schippers of the Free University of Amsterdam. The positions taken and presumably sustained are: (1) "The Scriptures are infallible with reference to what God desires to declare to us in them; and (2) in the discussion of the diverse biblical statements that are of an historical and scientific character, it is very important that we refrain from affixing the stamp of infallibility on these statements without further elaboration." A comparison of such passages as Matt. 10:17-20; Mark 13:9-11; Luke 12:11,12; and 21:12-15 shows adaptation on the part of the evangelists in their narration to local conditions and indicates that "the Holy Spirit attaches more importance to good understanding [a correct impression, as Kuyper says], than to a 'literal' reproduction which would remain incomprehensible." Again, quoting directly from Schippers, the author avers, "Our concern is not that of the archivist, who must make a literal, accurate copy of a document. It is, on the contrary, what the Holy Spirit, according to the black and white text of the Gospels, wished the first readers to learn, and what he willed that we today, reading over their shoulders, should continue to learn. Our concern is the Truth with a capital letter."

Writing on "The Concept of Infallibility in the Christian Tradition," the Rev. Leonard Verduin writes that in both the Roman Catholic and the Protestant versions of Christianity infallibility is, and always has been, conceived in terms of "faith and morals." No one within the Christian Reformed Church has denied this doctrine, certainly not the student articles; nor has the seminary president. The latter has ardently confessed the same. It seems, however, that there are certain innovators in the church who wish to drop the traditional delimitation. For them infallibility in matters of faith and morals is not enough. "What has hitherto been predicated with reference to the plateau of faith and morals, they propose now to predicate of all, or at least some, other plateaus. They clamor for a formulation of the doctrine of infallibility in which every delimitation has been excised." Now, it is, of course, theoretically

<sup>15</sup>Leonard Sweetman, Jr., "A Dutch Voice on Inspiration," *RJ*, Jan., 1960, pp. 17ff; Feb., 1960, pp. 17ff.



possible that the long tradition of infallibility has been in error all these years and if some feel that way it is their duty to speak. However, the burden of proof is upon them and not with those who are satisfied with the traditional formulation. And if the Synod of 1959 meant to say that infallibility no longer applies to the plateau of faith and morals alone, as the Christian Church has always held, "then Synod is introducing an innovation" and Synod must show that it is justified in so doing by "close" and "cogent" argument.<sup>16</sup> That Verduin's position is wholly unacceptable to the other side in the debate Kuiper shows when he declares it to be an error contradicted by Scripture, our Reformed doctrinal standards, condemned by all Reformed theologians, contrary to the pronouncement of the Reformed Ecumenical Synod and the decisions on infallibility of the Synod of 1959.<sup>17</sup>

Another contribution to the debate comes from the pen of Lewis B. Smedes, who argues for the inductive method in the determination of a doctrine of inspiration. By this method he means "the one which allows all the data of Scripture to enlighten us on the nature of inspiration." This was the method used by Reformed theologians in arriving at the organic theory of inspiration, the acceptance of which has been so beneficial to an understanding of the phenomena of inspiration. Now, "if it is proper to qualify inspiration as organic because the data of Scripture require it why is it not proper to qualify inspiration in regard to inerrancy should the data of Scripture require it? . . . If the teaching of the Bible on inspiration explicitly teaches that no inaccuracies or discrepancies of any sort are possible in any detail of Scripture, we shall have to rule out the inductive method on this point." But, says the author, asserting that he is going to be "dogmatic" here, "its teaching respecting this matter is not explicit. It is no more explicit on the matter of inerrancy than it is on the matter of organic inspiration." Both conceptions must be arrived at after a careful study of the data of Scripture. The theory that there can be no errors or inaccuracies whatsoever in Scripture is a *deduction* from the phrase "God-breathed" and it is possible that this approach and position is motivated by fear. "But the Reformed mind has never been motivated in its study of the Word of God by fear. Nor has it tried to determine for itself what kind of book the Bible must be. . . . The whole Bible must be the criterion for our thinking about inspiration as well as our thinking about every other article of our Christian faith."<sup>18</sup>

<sup>16</sup>RJ, Nov., 1959, pp. 15ff.

<sup>17</sup>*The Banner*, Jan. 8, 1960, p. 9.

<sup>18</sup>RJ, Dec., 1959, pp. 13ff. An example of the deductive method to which Smedes refers is offered by H. J. Kuiper frequently in his articles: e.g., "The real question is therefore whether those autographa, those original manuscripts, were infallibly inspired or not. Could they contain error of any sort? As all our theologians insist, we cannot settle this question *empirically*, that is by an



An interesting contribution to the debate is offered by an elder from Canada who was a delegate to the Synod of 1959.<sup>19</sup> Drawing a distinction between the "popular credal use and understanding of the term 'infallibility'" and the scientific use, the author states that the former "rests plainly on the faithful subordination of human reasoning to the recognized divine authority of the Holy Scriptures. This subordination, in turn, does not arise from human reasoning and understanding but from the witness of the Holy Spirit in the enlightened hearts and minds of the believers." When "infallibility" is used scientifically in theology, however, one must remember the human side of Scripture and the distinction between the teaching of the Word of God and the very letter by which that content is transmitted. If the *form* as well as the *content* of Scripture is to be declared infallible in every respect, there is danger of absolutizing our own theological pronouncements and giving them the same authority as Scripture. This is precisely what happened at Synod, declares the author, who proceeds to quote from Synod's Agenda, page 293, where it is stated: "Our Reformed conceptions are not conceptions which have been added to the revelation of the Gospel as deposited in the Bible, but they are that revelation itself." The author shows the fallacy of the position taken by the sixty percent of the delegates who supported that proposition and concludes with the remark that "the confession of the Church is rationalized when not the Scripture, but the human, scientific theological interpretation *prevails* over the Creed. The ministry of the Word of God will become more and more affected as prospective ministers are bound in their training and examination to a *rational conception* of the Scripture that has to be accepted as having the same authority as the revelation itself." What is needed is understanding of the relativity of human reason and of human theological conceptions with respect to the *mystery* of the revelation in human language.

In the progression of the discussion there is a pair of articles from the pen of Dr. Dewey J. Hoitenga, Jr., which demand attention.<sup>20</sup> The author wishes to show the invalidity of the argument from inspiration to infallibility and the necessity of building a case for the latter on revelation, i.e., the present witness of the Holy Spirit to the Word of God, instead. He begins with a distinction between the terms infallibility and inspiration. The former answers the question: "What is the truth-status of the Bible?" The latter answers the question: "How did the Bible come into being?"

investigation whether there are actually contradictions or discrepancies in Scripture as we have it today. . . . We no longer have the manuscripts. It must be settled on the basis of what the Bible teaches about itself, specifically about its divine inspiration and authority" ("Synod's Decisions on Infallibility," in *Torch and Trumpet*, Sept., 1959, p. 8).

<sup>19</sup>A. P. van Vliet, "Infallibility, Scripture, and the Creed," *RJ*, April, 1960, pp. 10ff.

<sup>20</sup>*RJ*, June, 1960, pp. 15ff., July-August, 1960, pp. 18ff.

The common argument from inspiration to infallibility, he says, is, in brief: Scripture is inspired by God; therefore it is infallible. In this form the argument has only one premise. A valid deductive argument, however, needs at least two premises. The unsaid premise in this case is: "All writings inspired by God are infallible." The complete argument then would be:

All writings inspired by God are infallible;  
The Bible is a writing inspired by God;

Therefore: The Bible is infallible.

An examination of the argument shows that both the premises *as premises* are dubious. The first premise, when examined, is seen to presuppose a previous argument of which it is the conclusion. That argument is this:

God in all that He says and does is infallible;  
Writings inspired by God are among His doings;

Therefore: Writings inspired by Him are infallible.

Is this argument valid? No, because one of the canons of a valid syllogism is that if one of the premises is negative in quality or contains an exclusion, the conclusion must likewise be negative in quality or contain the exclusion. The second premise above is partially negative; a valid conclusion therefore must likewise be qualified. The reason that there is a partial negation or exclusion in the minor premise is that the God-inspired writings in question are not wholly, or exclusively, a divine doing. In so far as these writings have a human author they are not exclusively divine writings. "Indeed, the complete meaning or definition of a 'God-inspired writing' requires an exclusion from the notion 'a divine doing.'" Insofar as such a writing is also human its meaning is obtained by excluding from it the notion of "a divine doing" alone and adding to it the notion of "a human doing." The crucial difficulty, then in our attempt to obtain deductively the infallibility of divinely inspired writings from the infallibility of God stems from a recognition of the human involvement that is required in addition to the divine for the production of these writings." If it is objected that human involvement does not affect the argument, this constitutes a premise requiring defense. That is, the objector "must prove that the connotation of fallibility which generally belongs to the notion of 'human involvement' is necessarily lacking in the specific case of the meaning of 'divinely inspired writings'."

An examination of the second premise of the argument used to prove the infallibility of the Bible from inspiration is even more revealing. That premise is that the Bible is a writing inspired by God. But where do we get this idea? The answer is from 2 Tim. 3:16 and such texts. When we consider this we see that this answer is a premise in another deductive

argument which runs as follows:

Statements in the Bible are indubitable;

2 Tim. 3:16 is a statement in the Bible;

Therefore: 2 Tim. 3:16 is indubitable.

The first premise above, unexpressed until laid out syllogistically, is the one to examine. "How did we establish its truth?" asks Hoitenga. "The answer is that we did not! For this statement turns out to be the very conclusion we are *trying* to establish in the main argument. But here it appears as one of the premises in an argument used to defend a premise in that main argument being used to establish it." The author's conclusion to his first article is that the deductive argument from inspiration to infallibility is invalid because (1) the unqualified truth of the first premise is based upon a previous invalid argument; and (2) because the truth of the second premise presupposes the truth of the conclusion, making the argument fallacious. In other words, it fails because the inspired writings of the first premise are also human writings whose infallibility as such cannot be granted by logical necessity until proven as such. And the argument fails in the second premise because it is based upon biblical texts whose truth is presupposed. But the truth of these texts as a part of Scripture is the very conclusion that was to be proved. Both premises of the argument are weak, so the truth-status of the Bible must be sought otherwise than by appeal from its inspiration.

In his second article Hoitenga declares that this other way to establish the truth-status, or infallibility, of the Bible is from revelation. God presently speaks to believers through the Word convincing them of its truth. What we wish to set forth concerning Scripture is that it is the Word of God and therefore infallible. In logical form the argument would be:

God in all his Words and deeds is infallible;

Scripture is His word (revelation) ;

Therefore: Scripture is infallible.

No one would dispute the first premise. What about the second? Is it indubitable? If so, why? An answer that might be given is that Scripture itself claims to be God's Word. Then we will be back where we were before, invoking Scripture as the basis for a premise to establish Scripture's infallibility "simply because there was no other source of information of the process by which it came into being." But we are not so limited in the present argument. When we ask why the Bible is God's Word we are not limited to citing a text. We can appeal to the experience we have had in hearing in Scripture the Word of God. We cannot appeal to experience in the argument from inspiration to infallibility because the inspiration of the sacred authors is outside the range of our own experience, but the answer from experience is precisely the one that is needed to answer the

question why we believe the Bible to be the Word of God. The infallibility of the Bible "cannot be established on *how* the Bible claims to have come into existence (inspiration) but rather on *what* the Bible is for our present religious experience (the word of God, divine revelation)." These are two quite different arguments. One is a good one; the other is not.<sup>21</sup>

The Bible is for us a present divine revelation, the living Word of the living God. This is the only argument to use to establish the Bible's infallibility. The argument is sound because both its premises are unsailable and independent of the conclusion that is to be proved. The first premise has the certainty of the Christian definition of God, and the second premise has the certainty of an actual experience.

With this clearly in mind we must allow the light of the "phenomena of Scripture," as Dr. Smedes has urged, to fall. Such a revealing study would show that the Bible "is not from beginning to end a sustained decalog, prophetic oracle, or sermon on the mount," but a collection of a variety of literary forms which are also a part of Scripture and whose varied nature must be included in our understanding of the nature of the Bible as revelation. The author would have the church focus all its faculties on this question of the relationship of the infallibility of revelation to the "phenomena of Scripture" in order to elaborate an orthodox "doctrine of Scriptural infallibility which will be adequate for these times and free from the oversimplifications that have sometimes detracted from its significance."

The last contribution to date that has come to our attention is an address by Dr. S. J. De Vries entitled, "Recovering a Historical Revelation." Emphasizing the historical character of revelation the address states that Reformed theology accepts the organic theory of inspiration which holds that God made "full use of all the historical, psychological, and literary conditions in which each of the biblical writers were involved in order to make known in a progressive way (leading to Christ) his eternal truth." Mohammedans and others theorize that revelation has come "full-blown from heaven." In practice many Christian people adopt a similar view. They would like a book that came directly from heaven with no historical conditioning whatsoever. Both the Bible and the Reformed theory of organic inspiration forbid doing such violence to the historical character of the Bible, however. Those of "rationalistic, simplistic, or authoritarian inclination" swing to extremes, the humanistic rationalist on the one hand, the Fundamentalist rationalist on the other. Both err in oversimplification and minimization. Scripture, like Christ, is both fully human and fully divine.

<sup>21</sup>P. 21.

Scriptural infallibility and Scriptural inerrancy, says De Vries, must be distinguished. The former is true; the latter is not. "A recognition of the real meaning of a historical revelation cuts the ground from under those who insist—often with great emotion—that an infallible Bible must be inerrant." The fact is that since revelation has been mediated through finite, fallible men, we should "expect shortcomings and misunderstandings." This is only the human aspect of Scripture, however, and "does not in any way impugn Scripture's validity as infallible divine revelation; we are simply holding fast to the paradox of the Infinite speaking through the finite. If we respect this paradox in all of its implications, we shall not have to take recourse to the desperate theory that in the act of inspiration the Holy Spirit suspends ordinary psychological processes in the minds of the human authors of Scripture in order to keep them from any error whatever." It is wrong to transfer to the human process in revelation the divine quality of infallibility; it is right to recognize that we have God's Treasure in an earthen vessel. "Why then do some wrest the Scriptures and resort to all kinds of special pleading and wishful thinking in a vain attempt to transfer the divine attribute of infallibility to the human, finite aspect of the inscription of God's revelation?" They are in fact subjecting Scripture to dishonor and needless attack. The Bible becomes for us a truly living book when we take seriously its "historical, culture-conditioned, human-mediated character."

From the survey which we have made of the discussion it is evident that there is wide difference of opinion concerning biblical infallibility and related questions among these brethren. Many are disturbed over it and some feel that any position other than that of a doctrine of strict infallibility of Scripture in every respect is not to be tolerated.<sup>22</sup> The subject continues to be a matter of study in the church and a report of the official committee to the Synod in 1961 is sure to be of major significance.

The Reformed Church in America stands outside this debate, yet it is of interest and importance to us. For the Christian Reformed Church is a sister communion whose congregations stand alongside ours, whose doctrinal standards are our doctrinal standards and whose members are our friends and, in many instances, members of our families. Moreover, questions of biblical infallibility and the inspiration of the Scriptures have

<sup>22</sup>A letter in *Church and Nation*, a Canadian publication, issue of Feb. 23, 1960, states: "It is time for sharp rebuke in our church if its serious internal decay is to be stopped and healed. There is no peace to be preserved since it is being completely destroyed by those who are going the liberal way. These men have to be exposed and this may even break the church but it is the only way to preserve it. Our last held Synod has shown how close we stand to such a break. It is time we remove the cancer of false toleration, stop covering the liberal elements in our church, and get on with the healing of its sicknesses. May God grant us the courage to do so!" The writer is answered by the Rev. E. van Halsema, Editor, *De Wachter*, April 5, 1960.

been before judicatories of our church also during these last years and General Synod has asked its Theological Commission to study them. It is well that we follow the current discussion in our sister Reformed church in order that we may seek to profit from it as we face the problems of a similar nature in our own fellowship. Having surveyed the debate, what then are the lessons that we can draw from it as we labor over these same problems? Without explicitly evaluating that discussion on the basis of a personal doctrine of inspiration and infallibility, what is our assessment of it *in general*? In phrasing the questions with which we conclude this study in that way, it is evident that it is not our purpose in this paper to set up a doctrine of the inspiration of the Scriptures. We shall not hide our convictions in this matter, however, and some of them will appear in these brief remarks which we offer.

The first point that we would make as we reflect on this debate is the necessity of the development of a doctrine of Scripture, including its inspiration. We make this assertion, which to some may seem superfluous because there are those who decry any and all attempts to state propositionally what the Bible and its authority in the Church are. That position is untenable and we wish to say so in this first comment in our appraisal of the matter before us.

If theology is reflection on the things of God, or to say it more precisely, if it is systematized knowledge of God and his relations to mankind, it must have place in its interests for Scripture, and if it includes Scripture as one of its concerns it must seek to define what Scripture is, and be willing to elaborate on that definition. This exercise, of course, leads one into a doctrine of Scripture of some kind. It may be good or it may be bad, adequate or inadequate, but a doctrinal position it will be. The Church has a right to ask of her leaders a reasoned statement of what she holds, including Scripture, and her theologians may not hold their peace and their jobs at the same time; they must speak. Nor is it sufficient to hold that Scripture is a witness to God's revelation. Although this is true, and although this is the first thesis that may be set forth with respect to Scripture, it is only the first and really no doctrine of Scripture at all. The Church wants more than that and to suppose that we satisfy its demands when we piously prate: "the Bible is witness to God's self-revelation," would be ridiculous if it were not so serious in its disclosure of insufficient reflection or stubbornness.

A second conviction with which we leave this reading of the current debate on infallibility in our sister church is the necessity of a careful definition of infallibility. The Bible *is* infallible. We may use the term, but it is an ambiguous one and we must know how and where we draw

lines of delimitation. We saw the different meanings that the word has for different persons in the church. To some it means "inerrancy," "perfection." While the Belgic Confession reads: "the doctrine thereof is most perfect and complete in all respects," some interpret this to mean that this perfection is all inclusive. "ALL THINGS" (See *Banner* of Feb. 6, 1959) means just that. The Rev. H. J. Kuiper writes: "The very foundations of the Christian faith, including all it contains, crumble if its source, the Scripture is found to be unreliable in any of its parts." Again, he writes: "it [the Bible] can contain no errors, mistakes, inaccuracies, discrepancies" (p.4 *supra*). Other authors echo his words.

Over against this position is that of those who hold that infallibility is restricted to what the Bible intends to teach or to the doctrine which is set forth in it. One of the meanings of infallibility which is given in Webster's dictionary is "to emphasize the unfailling truth or certainty of its knowledge, judgments, doctrines, and the like." Another meaning given is that infallibility means inerrancy. This latter meaning is the one adopted by many who seek to include within it all the details of the phenomena of Scripture. This is not the only meaning of the term, however, nor has it been in the long history of Christian dogma. Infallibility and inerrancy in the extended sense given above are not synonymous, and in our judgment the contention of those who make that claim in the current debate is correct. The Bible is infallible; whether it is inerrant or not is a separate question. Infallibility need not and ought not to be extended to the matter of inerrancy in our present Bibles (of course) or even to the autographa. The idea of infallibility can stand by itself and we ought not give up this time honored expression. The Bible is *infallible*, i.e., authoritative in its intended teaching, as has well been argued in the pages of the *Reformed Journal*, and it is authoritative in that teaching in an absolute sense. Mixing these two concepts as is sometimes done is confusing, misleading and dangerous.

A third impression is the relevance of hermeneutics to the question of biblical infallibility. It is, in fact, the next step in our consideration of the matter, for if the Bible is infallible in what it intends to teach, the all important question is that of getting at that intention and this means interpretation. Now, where interpretation is given its due consideration it becomes a discipline second to none in importance in theological curriculum. "Good" theological scholarship sees this. That is one reason that it is so much interested in hermeneutics and that it usually tends to be humble in its estimate of its own accomplishments and quite willing to listen to the interpretation of others. We fail to see how anyone can intelligently discuss biblical infallibility apart from constant reference to principles of interpretation. Anything short of this, it appears, would give



a wooden, undefined message whose real meaning might be misused if not falsified<sup>23</sup>.

Our fourth impression is the importance of careful statement and the indispensability of scholarly treatment in questions of this nature. Although all of the articles published in the *Journal* as well as the address of Dr. de Vries used in this survey are commendable and might be used to illustrate this point, we cite those of Dr. Stob and Dr. Hoitenga. An examination of Stob's articles demonstrates the discriminating questions which a deliberative body, such as a Synod, should have before it when making a judgment with respect to questions of biblical infallibility. The articles of Hoitenga show the importance of the examination of the premises one uses, consciously or unconsciously, in discussion and argumentation. An undisciplined mind may use terms carelessly, define poorly, and build a case on unexamined assumptions. Hoitenga shows that the usual argument from inspiration to infallibility is invalid because of these weaknesses. *Qui bene distinguit, bene docet*: he who distinguishes well, teaches well, is as true today as ever. When the Church is involved in serious debate there is no room for indiscriminating talk or unreasoned emotional chatter.

A fifth observation which we would make is the desirability of an atmosphere where persons may feel free to ask questions. This is particularly necessary for students in the process of learning. How is advance in knowledge made without this exercise? When a first-year seminary student writes a discerning article on a difficult theological problem he should be encouraged, not struck down. What if he does make mistakes or expresses himself infelicitously? Aren't students supposed to raise questions and are they not in school to learn? Indeed they are, and the better the student, the more searching his questions. When sincere, searching theological students are shut up by their professors or by others in positions of denominational influence, they either become rebellious or dishonest, and neither is good for the Church. There is nothing to fear for the truth, for the cause of truth is best served in an atmosphere free from suspicion and conducive to honest, fraternal discussion and debate.

<sup>23</sup>A volume which shows the importance and proximity of hermeneutics to the doctrine of biblical infallibility is the World Council of Churches symposium *Biblical Authority for Today*, Alan Richardson and W. Schweitzer, editors, (Philadelphia: Westminster Press, 1951). See the "Guiding Principles for the Interpretation of the Bible," pp. 240ff., as a model of careful and succinct statement.



## CAN CHURCH MUSIC BE REFORMED?

HOWARD HAGEMAN

Let me begin by bluntly reminding you that in the earliest days of the Reformed churches music was not thought fit for admission to the public worship of Almighty God. We all know, I am sure, that it was a long time before organs were allowed in our churches. But most of us are not aware of the fact that it was a matter of some years before any kind of music was permitted.

And this is all the more surprising because the author of the ban was himself a very accomplished musician. Ulrich Zwingli, the reformer of Zurich, knew and appreciated the musical art. Not only was he a flautist of some skill, he apparently dabbled in composition as well. But when he reformed the liturgy of the church in Zurich, first in 1523 and finally in 1525, not only were the organs silenced, but no music of any kind was permitted. Whatever might have been sung in the service was turned into a kind of responsive reading instead. And the Zurich pattern which lasted well into the sixteenth century was quickly imitated in the other Swiss churches of a Reformed persuasion, both German and French.

We may pause for a moment to inquire the motive for such a drastic decision. No doubt it was partly influenced by the existing situation in church music. The chant of the church, the traditional plainsong, had decayed to the point where its excessive floridity made it impossible for any congregation to sing. A single syllable of the text could be set to as many as sixty-four notes of music. This decadent over-elaboration had completely transferred the singing of that kind of music from congregation to choir. To be sure, there were popular religious songs. But these melodies all had secular texts, sometimes of a rather naughty nature, so that one could never be sure in church which version the congregation might be singing! The Reformed ban on music was partly the result of this paucity of suitable material.

But I suspect that in Zwingli's mind there was a further objection that would have enforced the ban even if the right kind of music had been readily available. After all, it was the word which mattered in the worship of the Reformed churches. And if that word stood starkly alone without any musical accompaniment, then there was no possibility of its being lost or obscured. No sensuous beauty, no aesthetic enjoyment could ever dull

its impact or blunt its force. Music was banned in the first Reformed churches, I am sure, because music represented a threat to the integrity of the Word.

We do not realize that the person who changed all this so far as the Reformed churches are concerned was John Calvin. He is so often misrepresented as a dour-faced Puritan that we do not know, many of us, that but for Calvin there would be no music in any of our Reformed churches to this day. When he came to Geneva in 1536, the liturgy of the church there, reformed by Farel after the Zurich pattern, allowed for no music. The young French exile was not long in making his disagreement with the practice known. As early as 1537 he had filed a series of suggestions with the Town Council, one of which dealt with this whole question. When you consider the usual image of John Calvin, the reason he gives for wanting music restored to the service is rather startling.

Another matter is the Psalms which we wish to have sung in the Church. . . . We cannot imagine the advancement and edification which it will produce if we have not tried it. For surely, as we know, the prayers of the faithful are so cold that it must turn us to great shame and confusion. The psalms will be able to incite us to lift up our hearts to God and move us to zeal as well as to invoke and exalt the glory of His Name by our praises.

I know of no better reminder of the oft forgotten fact that John Calvin was neither a dour Scot nor a phlegmatic Dutchman but a Latin than those words! You will observe that his argument for the employment of music in the service is entirely a psychological one. Without music, Reformed worship lacks emotional persuasion. The integrity of the Word needs the incitement and conviction which music alone is able to provide. It is a very interesting argument which betrays another side of the Calvinistic reformation than the one which is commonly presented.

Calvin's exile from Geneva in 1538 came too soon for him to see any of his wishes carried out. But the Lutheran city of Strasbourg to which he went in exile had, of course, preserved music in its worship. As soon as he got there, Calvin set to work to provide music for his little congregation of French refugees. A month after his arrival, they were singing the psalms from manuscript. In 1539 a slight French Psalter was published containing eighteen psalms and three canticles, seven of them being translations made by Calvin himself to tunes currently used in Strasbourg.

But it was after his return to Geneva in 1542 that Calvin's musical interests really developed. Recognizing his own limitations in the field, he secured the best talent that he could. Poets such as Marot, composers such as Bourgeois and Goudimel (the instructor of Palestrina) were pressed into service to produce the so-called Genevan Psalter, one of the lasting liturgical monuments of the Calvinistic Reformation. Adapted for use in virtually every Reformed country including, of course, the Netherlands,

the Genevan Psalter became the norm of Reformed church music for the next 250 years.

Now it is not my intention to analyze this work, a task for which I have neither the time nor the talent. I should like however to say a few words in its behalf. In our circles, we would know it as the Dutch Psalter, though the only thing Dutch about it is the text. The tunes are all the same as those in Calvin's Genevan Psalter. Not only is there an enormous literature about it in various European languages, but many of the themes have been used as the bases for both organ and choral compositions. I mention all this only to contrast it with our almost total neglect of our heritage—a neglect so complete that in our recent *Hymnbook* there is not a single example of text and music from the Genevan Psalter. When we have one of the finest musical inheritances in all Christendom, an inheritance that is admired even by Roman Catholics, we could do worse than spend some time in re-discovering it for ourselves.

So far as I can determine this musical situation continued pretty much unchanged in the continental Reformed churches until the 19th century. About the only change which took place sometime during that period was the reduction of the very subtle rhythms of the Genevan Psalter to a uniform beat and the marked retarding of the tempo until Psalm-singing became the rather dreary performance that some of you may remember. It needs to be said, however, that that development was a decadent one. As they were written the Genevan melodies are fresh, exciting, and interesting musically.

What changed all of this so far as we are concerned, I am sure, was the fact that the Reformed Church in America had to translate itself into English. Rather than work at the task of putting the very intricate meters of the Genevan Psalter into English, it was simpler merely to take over the existing fashions in English hymnody. At first this meant using the Isaac Watts version of the Psalms; later it meant using the appealing sentimentalities of the Victorian hymn; still later it meant the sanctified syncopation of the so-called gospel song. A glance at our new *Hymnbook* will reveal all three strata, together with a few modern improvements.

More important than these developments, however, was the fact that when the Reformed Church in America began these adaptations it lost all sense of the meaning of music in worship. Hymns were sung, choirs were developed, anthems were performed for no other reason than that they "enriched" the service. And that is exactly where, all too often, we find ourselves today. The average order of worship in our churches contains a variety of introits, responses, anthems, and hymns. In most instances their only possible reason for being is that they provide a kind of "break for music" in the midst of the succession of events. Indeed, the very way

in which the performance is carried on indicates very clearly that we have the psychology of the concert hall.

For, consider how in most of our churches the choir is directly across the front of the church, usually in the place of greatest prominence directly under the gold teeth of the organ. Consider how any attempt to remove them to some place from which they can be heard but not seen will be bitterly resisted by most members of the congregation. Consider how even in those few churches which have a divided chancel with the choir stalls facing each other, the singers usually turn to face the congregation when they have an anthem to render. Or consider in how many situations when the choir is to sing, the service comes to a halt while the conductor brings out his music stand, taps for order, and starts waving his baton. I have not yet heard of his taking a bow at the conclusion of the number, but I expect it to happen any day now. For the whole arrangement blatantly suggests, "Now, good people, we are going to sing for you and we hope you enjoy it!" And when we remember that our church started life with an absolute ban of music of any kind in a service, we can be sure that it is time that we had a re-examination of the whole matter.

Since it was John Calvin that was responsible for the introduction of music into our Reformed worship, it is to Calvin that we must go to see if we can gain any insights into the place which music ought to have in our services *to-day*. Looking at his own liturgical practices, we shall try to answer these four questions:

- a. What is the proper place of music in a service of Reformed worship?
- b. Who ought to perform it?
- c. What standards can we use in determining the texts?
- d. What standards can we use in determining the music?

A. What is the proper place of music in a service of Reformed worship? In answering this question, I think we must remember that strictly speaking music is not at all essential to Reformed worship. What matters is the integrity of the Word. In this contention Zwingli was perfectly right. It is entirely conceivable that a Reformed service could be held without a single note of music. Perhaps we ought to hold one once in a while just to remind ourselves of what is significant and what is not.

But, as Calvin maintained, though not of the *esse* of the service, music is certainly of the *bene esse*; though not essential, it is helpful. But it must always be organically related to the service. There can be no "breaks for music." The only real place music has in our service is to provide a setting for certain parts of the service which by being sung rather than said will evoke a greater and more fervent response on the part of the worshippers. There are certain acts of adoration, thanksgiving, prayer, and

affirmation which find greater significance in a musical expression rather than a spoken one.

I know of no discussion of Calvin's to indicate what these would be. I can only judge from his own liturgical practice, first in Strasbourg and then in Geneva. In the Strasbourg liturgy, which most scholars take to be the best expression of Calvin's liturgical mind, there are five musical expressions. The first occurs after the confession of sin when the Ten Commandments are sung; the next occurs after the sermon before the great prayer of thanksgiving and intercession when a psalm was used; the next was the singing of the Apostles' Creed after the prayer; the fourth was the singing of the 138th Psalm during the receiving of Holy Communion; the fifth was the use of the *Nunc Dimittis*, the Song of Simeon, after the Communion just before the Benediction. I assume that on the Sundays when Communion was not celebrated (in Strasbourg it was observed once a month), another Psalm may have been used in place of the *Nunc Dimittis* before the Benediction.

Let me make several observations about these musical usages. First of all, I call attention to the fact that each one of them is a response in the dialogue of worship. In the beginning of the service the congregation confesses its sins and remains kneeling while the minister pronounces the absolution. Then the congregation answers by singing the Law which Calvin, like our Heidelberg Catechism, saw as an act of thanksgiving. After the sermon in response to the Word which has been proclaimed, the congregation responds by singing a psalm. Depending upon the Psalm chosen (and apparently it was the free choice of the minister), this could be thanksgiving, penitence, or affirmation. After the great prayer and in preparation for the Table, the congregation responds by singing the Creed. Here the nature of the response is obvious. In response to the Word shared in Holy Communion, the congregation answers in Simeon's song, "Lord, now lettest Thou Thy servant depart in peace according to Thy word." In short, every piece of music had a liturgical function. It gave the people of God the opportunity to reply to some gracious word which God had spoken.

I should also like to note in passing that there was much less variation in Calvin's music than in ours. Two musical expressions, the Law and the Creed, would have remained the same every Sunday, while a third, the *Nunc Dimittis*, would have been used once a month. While that may strike us as monotony, we must also bear in mind that it broadened the opportunity considerably for the congregation to exercise its ministry.

But it seems to be that this brief analysis of Calvin's liturgical practice has answered our first question. What is the proper place of music in a service of Reformed worship? To provide a suitable opportunity for the

congregation to respond to the Word of God, whether in terms of thanksgiving, penitence, affirmation, or dedication. I would not argue that our music must be inserted in the liturgy in exactly the same places in which Calvin inserted his. But I would maintain that it must have the same organic relationship to the structure of the service, that the only proper place of music in our worship is functional. No music can be justified in a service which is not expressing the response of the congregation.

One of our most capable contemporary Reformed musicians, Erik Routley, has put it this way:

. . . hymns in their proper setting are the congregation's variable and seasonable response to a Gospel which is unchangeable. We parsons are always saying the same thing from the pulpit, however the foreground may differ from Sunday to Sunday; the congregation responds in hymns as different as "My song is love unknown" and "O God of earth and altar." But the background of their response is as constant and invariable as the Nicene Creed and the Gloria. . . . Unless hymns are conceived and used in this way they are indeed dead wood, and in a public act of worship in which everyone present is expected to partake of the same spiritual food and delight in it, the "break for music" system is obviously an irrelevance and an imposition.

B. Our second question was "who should perform this music of the service?" You may think that all that has been said thus far has tended to answer that question before I have really asked it. Certainly the clear implication is that the congregation should perform it. And that, of course, is very true. That the music of the service is the responsibility of the congregation is sound Reformed doctrine which, incidentally, even the Roman Catholic Church has begun to take seriously. I was interested to discover that as long ago as 1848 our General Synod was apparently concerned by the growing lack of congregational participation in the music of the service. In any event Synod took the following action in that year:

That no substitution, actual or virtual, for congregational singing be lawfully made, and that whatever on trial is discovered to tend to that result should be modified or abandoned.

I suppose that actually few persons if any would be found to disagree with that conclusion. But let me point out the lamentable results to which it has led, results which, it seems to me, we do not sufficiently endeavor to counter-act. We all agree in believing in the necessity of congregational singing. But because the average congregation is poorly trained, we often allow their limited repertory to influence and sometimes distort the meaning of music in worship. The average congregation has almost no facilities for educating itself musically—indeed, usually does not want to be. The result is that a hymn which everybody likes to sing will be used, whether it has any meaning at that point in the service, whether it has any meaning at all. This, it seems to me, is rather a bad distortion of the Reformed principle of corporate participation.

I think we have to face up to this problem much more realistically than we have done. We have to educate our congregations to understand that when they sing in the service it is not to get a thrill or an emotional stimulus, but to make an offering, whether it be of thanksgiving, dedication, penitence or whatever. Their singing of a hymn has exactly the same liturgical significance as the minister's offering a prayer or preaching a sermon. It is not a matter of teasing them into singing hymns they don't like. It is a matter of making them see that they have a ministry to perform also, a significant ministry.

But now what about choirs? While it is true that they are still rather uncommon in the continental Reformed churches, it is also true that Calvin used a choir in Geneva. What he used them for is a little hard to say. Their primary function is not in doubt. The choir in S. Peter's Church, Geneva, was there to give leadership to the singing of the congregation. And that that is the primary function of the choir we must never forget. If I may say so, I have listened to a great many choirs that ought to have done nothing more than that. Too often because our choirs think of themselves as concert artists they fail at the one point at which they are important. They are so anxious to save themselves for the performance of their anthem that they do not give themselves in leading the praise of the people. But that is their primary reason for being as a choir.

But from Calvin's point of view was that their only reason? What makes the answer to that question difficult is the fact that there exists a large body of musical literature, some of it going back to Calvin's own time, some of it coming from a later period, which is all of the same character. In various degrees of elaboration this literature represents contrapuntal variations on the Psalm tunes. Sometimes it is a simple obbligato set against the *cantus firmus*; sometimes it is a rather complicated motet in which the tune serves as the theme. One finds this type of thing not only in Geneva, but in the Netherlands and even in Scotland. Recently I was given a French recording of some of these psalm motets and they are very striking things indeed.

The question which they raise is what use was made of them? It seems hard to believe that for almost a century people wrote them merely as academic exercises which could never be used. On the other hand, not only is there no good evidence that they were used, but their very use seems against the basic Reformed principle of congregational music.

I suspect, without having any proof, that if not in Calvin's own time, shortly after it, some of them were used to the extent that while the congregation sang the melody, the choir sang a counter-melody or even something more elaborate as in the *faux-bourdon* arrangements used in Scotland. In one of the well-known congregations of The Hague I have heard



something very similar done in a Sunday service and I can well believe that it began to be done at a fairly early date in Reformed worship. If I am correct, then the choir would have an additional function beyond that of leading in praise—the function of embellishing and elaborating the music of the congregation.

But in our situation the choir has developed still a third function which it certainly did not have in historic Reformed worship—that of singing some musical expression in place of the congregation or on behalf of the congregation. We must ask ourselves, therefore, whether this practice can be justified in the light of our tradition.

Let me answer at once by saying that I think that it can but I should not want to be the person to do it in 90% of the cases. No choir ought ever to do anything which the congregation could and should do for itself. But since there are certain musical expressions which clearly lie beyond the range of a congregation and which clearly, to use Calvin's words, "are able to incite us to lift up our hearts to God and move us to zeal," I see no reason why, provided they are liturgically functional, anthems cannot be included in our worship. It would perhaps be far better if the average choir undertook to provide them once a month instead of twice a week. It would certainly be far better if the average choir realized that just as some things are beyond the competence of a congregation, so some things are beyond the competence of many choirs. But within these limits of common sense and good taste, the use of an anthem by the choir in place of a hymn by the congregation is a usage which can be justified.

C. Our third question is one which Calvin could have answered easily. What standards can be used in determining the text? His answer, of course, was that nothing should be sung in worship that was not in Holy Scripture. For the most part, of course, this meant the Psalms, although we often forget that it also included such New Testament canticles as the *Magnificat*, *Nunc Dimittis*, and *Benedictus*. Calvin was willing, apparently, to make one exception in favor of the Creed which was always included in the Genevan Psalter.

It ought to be pointed out in all fairness that what was sung in Reformed worship was not the exact texts of Holy Scripture, but versifications of these texts. While they were fairly faithful to the original, these versifications often had to use additional material to fill out a line. For some reason or other, the chanting of the original text has never found favor in Reformed worship. One would have expected that the insistence upon the exclusive use of Scripture as a text for music in worship would have brought chanting into favor. That it did not was probably the result of the association of plain-song, the only form of chant the Reformation knew, with the Roman Church. But not even Anglican chanting, a dis-



tinctly Protestant invention, has ever become popular except in a few esoteric circles. Recently in Europe, a new system of chanting associated with the name of Gelineau has begun to be used in some French and Dutch churches, but it is too early to say whether it is anything more than a passing fashion.

Though we should no longer agree with Calvin's principle, I must say that it is one which has a good deal to be said for it. We could be delivered from a great deal in the music of our worship that is trivial and cheap, to say nothing of erroneous and misleading, if we were simply to insist that nothing be sung in a service that was not a Scriptural text. But I realize that such a prohibition would also deprive us of much that is precious and significant. But I should still insist that that ought ordinarily to be the rule and that whatever exceptions may be would have to be justified.

The proper canons for their justification are not easy to determine. It is easy enough to say that texts if not biblical ought to express biblical ideas. But who is to determine that? I can only say that ministers and choir-masters alike ought to have a great deal more care than they do in scrutinizing texts. Some are fairly easy to spot. "Rise up, O men of God, the Church for you doth wait, her strength unequal to her task, rise up and make her great" is an illustration. But others such as "Will there be any stars in my crown?" are objectionable not for what they say so much as for the undue concern with one's own situation. The last point also applies to the many expressions of subjective piety with which the 19th century has blessed us in such abundance.

But difficult as it is sometimes to determine, we must always ask ourselves about any text, "Is this a faithful presentation of the Gospel" and "Does it say what needs to be said at this point in the service?" In other words, there is both a biblical and a liturgical question to be raised. When the congregation is to respond in affirmation a hymn of penitence, however biblical, does not belong. We may not always have the right answers. But at least there can be no excuse for not asking the right questions.

D. What standards can we use in determining the music? I am tempted to say that Calvin can be of no help to us here and so avoid any involvement in a question which is not only thorny but in many ways beyond my competence. And yet I think that even an amateur study of Calvin's Psalter enables us to make a couple of observations. In the first place, Reformed music must be honest. The strength of the Genevan Psalm tune is in its melodic line. It does not depend upon lush harmonizations or upon peculiar rhythms. It is an honest melodic line, the appeal of which not even the standardization of rhythm which took place in the

18th century could destroy. Go through a hymbook sometime and see how many of our tunes would be shown up for their dishonesty if deprived of their harmony or their rhythm. Reformed music must be honest music.

My second point is somewhat less definite. Using a phrase of Erik Routley's, I would say that Reformed music must be modest music. By that I mean that from our point of view music is always the servant of the Word. It must never call attention to itself; it must never obliterate the cause which it is to serve. It is a handmaid; it is the bearer of the eternal Word. Reformed music must be modest music.

The position of music in the Reformed Church could be likened to that of a wayward daughter. At one point the head of the house, disturbed by her continued decadence and dishonesty, turned her out saying "Leave—and never come back." But, of course, the rupture could not be a lasting one. Little by little she did come back, promising to behave herself. But now (is it because the head of the house has grown old or careless) she is fully back—and much of the time as decadent and dishonest as ever! Has the time not come to establish those rules which will restore the harmony of the house by restoring music to her place as the handmaid of the Word?

I don't know how it can be done; but I know how it must begin. I speak as a minister. It begins when I cease to call my choirmaster and say "For that service next Sunday evening, could you ask the girls' trio to give us a little special music?" and say instead "Can we work out a service together next Sunday evening that will be a means whereby this congregation can give glory to God?"

## THE PASTOR'S MINISTRY TO THE MENTALLY ILL

WILLIAM L. HIEMSTRA

The pastor's ministry to the mentally ill is the highly specialized and important aspect of the larger subject of the pastoral care of souls. The true and accurate performance of this ministry is related to the great source found in the Holy Scriptures that God himself is the Great Shepherd of his people. God is described as one who rules and protects his sheep (Ezekiel 34:11, 12, 23, 31; Psalm 23:1). He also leads them (Psalm 23:3), feeds them (Psalm 23:5), and comforts them (Psalm 23:2). He is characterized by an almighty gentleness (Isaiah 40:11). God himself is the Great Shepherd who guides his flock with tender care. Jacob could testify that God had fed him all the days of his life (Genesis 48:15). Servants of God are called to imitate and transmit God's love in pastoral care. Effective pastoral care is an encounter between a pastor and a person who needs help in the hope that in this interpersonal encounter there will be a great encounter between the person and his God.

Pastoral care finds a dynamic source in the pastoral ministry of Jesus Christ who gave his life for the sheep (John 10:11). Pastors must continue to remember the pastoral mandate (John 21:15-17) given by the Great Shepherd of the sheep (Hebrews 12:20), who is also designated as the Chief Shepherd (I Peter 5:4) and the Shepherd and Bishop of souls (I Peter 2:25). Pastors can learn from the pastoral ministry of the apostles as their principles are applied to the pastoral ministry today.

In relation to the pastor's ministry to the mentally ill, the minister must have a determinative principle to know what he is doing. The determinative principle to which pastors are to relate the varied activity of the Christian minister is the obligation to bind people to Christ and to keep up that relationship of faith in the people who are bound to Christ. Inasmuch as pastors are interested in promoting the works of God in salvation, they are interested in the more abundant life for their parishioners. To be truly effective pastors must follow the principle of giving priority to the New Testament directions for pastoral care. There is always a theological issue involved in every relationship of the Christian ministry and this principle applies to the pastor's ministry to the mentally ill. Adherence to

this biblical perspective will keep pastors from entering upon the respective roles of the psychiatrist and psychologist.

An important aspect of the pastor's ministry to the mentally ill is related to the needs of the families of the mentally ill and the pastoral care that they desire and should receive from those who are the servants of Christ. There are many emergency needs in connection with mental illness in which families call upon their pastors to render assistance. In connection with attacks of involuntional psychotic reaction, the depressions of various types and the acute schizophrenic reactions, families of the mentally ill are inclined to call for the help of the pastor. Parishioners have confidence in their pastor's willingness and ability to help them in meeting a crisis in life in relationship to the onset of mental illness.

The pastor's ministry to the family in the event of mental illness will differ according to residence. Residents of rural areas frequently are more dependent upon pastors than suburbanites. Yet some clergymen have mentioned that in the establishment of new churches in suburban communities many people feel free to call upon the clergyman in the community for a ministry of counseling. That which the minister will do in an emergency situation will be dependent upon his relationship with the local physicians, his contact with the hospital, and his knowledge about mental illness. It is to be expected that in this ministry there will be a large emphasis upon referral. Dr. Wayne Oates in his book, *Where To Go For Help*, provides a listing of various agencies to which pastors can make referrals.<sup>1</sup>

In the pastor's ministry to the families of the mentally ill, he is often called upon to be an interpreter of mental illness. There are many people who need and desire elementary information about mental illness. The pastor could have available for distribution copies of the booklet *Mental Illness, A Guide for the Family* written by Edith M. Stearn and available from the National Association of Mental Health for 50c a copy. This book gives important information in plain language. Families of the mentally ill frequently ask pastors for basic information about hospitalization. They also are often concerned about questions of demon possession. They find it difficult to understand the bizarre behavior of a loved one, particularly when the person has turned against the love object in the family setting. It is helpful if the pastor in his ministry to the families of the mentally ill can answer questions about the use of drugs and give elementary information concerning the various forms of treatment that are available for the benefit of the mentally ill.

The pastor in his ministry to the family in the event of mental illness

<sup>1</sup>Wayne E. Oates, *Where to Go For Help* (Philadelphia: The Westminster Press, 1957).

must be aware of the emotional needs of the family. He must be alert to the probability of panic reactions in the family because of the sudden onset of illness. He must be sensitive to the fact that there is a likelihood that there will be feelings of hopelessness, helplessness, loneliness and anxiety. There is a possibility that the wife will be concerned about the threat of possible divorce as a result of chronic mental illness. An adolescent might interpret mental illness to be synonymous with death. Pastors ought to be alert to these and other tensions in the family which are precipitated by mental illness. Dr. Samuel Southard writes about tensions in the family to which the pastor ought to be alerted. He says,

The National Institutes of Health discover that when a husband is hospitalized there is likely to be much tension between the wife and her in-laws. Before hospitalization the wife tends to turn toward her husband's parents and relatives for support and assistance. There is a good deal of hostility running through this, the wife may tend to blame the husband's parents for causing the illness and the parents blame the wife for the same thing. Once the husband is in the hospital, the wife tends to look to her own family for help, they now offer financial assistance and help to care for the children. Husband's families are more frequent in their visits to the hospital but neither side of the house does much consistent visiting. The wife seems to understand this and makes little complaint.<sup>2</sup>

The pastor is often called upon to serve as a pastoral guide in dealing with ethical matters—shall the patient know the truth and who shall inform him of his present condition, etc. The pastor may also function as a pastoral director as he alerts the diaconate and the district elder concerning the needs of the family. The families of the mentally ill have great needs—some are met by the social service worker, some are met by the psychiatrist, but the pastor also has a role in which he tends the sheep who are in need of the undershepherd. He needs to provide understanding, support, direction, comfort and consolation.

Pastors can perform an expected and a necessary service in relationship to the mentally ill before hospitalization because many parishioners will consult a general practitioner or visit the out-patient department of the hospital on the recommendation and with the encouragement of the pastor. In this way the pastor can exercise a supportive role prior to and during hospitalization. Patients affirm that this supportive relationship is very important to them.

It is also important that there be a pastoral ministry to the mentally ill during hospitalization. It is important to the patient to have his pastor visit him soon after hospitalization, especially if the pastor did not see the patient prior to hospitalization. The pastor represents the Christian community and is an important person in the life of the person who is sick.

<sup>2</sup>Samuel Southard, *The Family and Mental Illness* (Philadelphia: The Westminster Press, 1957), p. 82.

For the patient a pastoral visit means that a representative of the church is concerned about him. The pastor's visit is also an indication of the interest of Jesus Christ, the Chief Shepherd. There is a symbolical connection in the minds of patients as pastors represent the Compassionate High Priest.

In the pastor's ministry to the mentally ill, it is important that he always keep central in his thinking that he is a representative of the Chief Shepherd, Jesus Christ, and as such he is primarily interested in the vertical relationships of his parishioners. Pastors are primarily interested in spiritual health and yet they may make legitimate use of some of the psychotherapeutic techniques in order to remove barriers to psychic and spiritual health. Pastors who have some understanding of mental illness will not naively debate delusions or directly and persistently challenge hallucinations. With a right use of a listening ministry and responsive counseling there should be joined a patient searching for the specific spiritual prescription which will be meaningful to the individual to whom the pastor ministers. This kind of religious counseling proceeds from a theological orientation utilizing the Word of God and prayer, plus psychotherapeutic techniques to promote spiritual health and indirectly psychic health. This procedure is different from that of a secularistic client centered type of therapy. Dr. Wayne Oates in an article, "Introduction—Evangelism and Pastoral Psychology," mentions a college student who had become enamored of his recent introduction to psychology and who wrote to seminary professors, "I want to be a religious counselor but I don't want to take all the theology and Bible courses required for your degree."<sup>3</sup> But one cannot be a religious counselor without having a knowledge of theology. Therefore the religious counseling which the pastor does with a sick person is a different kind of counseling from that of a secularistic program. Christian pastoral counseling is also different from that of a moralistic therapist centered counseling. The pastor is an ambassador of Christ and his counseling must be in harmony with his special vocation. This principle certainly allows a large place for directive listening, responsive counseling, the use of skillful questions, and other techniques which may prove effective in removing psychological barriers to spiritual health.

The pastor's ministry to the mentally ill is not an arbitrary aspect of the Christian ministry which can be compartmentalized away from other aspects of his ministry. The pastor as an ambassador of Christ must see that he is necessarily a person who functions in many different roles and these cannot be artificially or mechanically compartmentalized. W. B. Blakemore, Dean of the Disciples' Divinity House of the University of

<sup>3</sup>Wayne E. Oates, "Introduction:—Evangelism and Pastoral Psychology," *Evangelism and Pastoral Psychology* (Great Neck, N. Y.: Pastoral Psychology Press, 1956), p. 6.

Chicago in his lecture, "The Cornerstone and the Builders," (a lecture delivered at Emmanuel College at the University of Toronto in 1955) says,

It makes a great difference whether a minister understands his work as a variety of tasks or as a complex profession for which an integrity must be found. It is true enough that preaching, religious education, pastoral care and administrative duties for any minister occupy distinctive goblets of time in the course of a day or week. But it is equally true that a minister is not only preacher while he is preaching, but in some profound way he is always a preacher. He is not only a liturgist during the course of worship or even while he is working on the topic of worship. On the contrary, there is a character of devotion which must be present in all his waking hours. Similarly, it is not only while he is in conference or visiting parishioners that he is a pastor. He is eternally pastoral in his character, or he is no good as a pastor. It is not only while he is catechizing that the minister is a religious educator. The character of an educator can never for a moment be laid aside . . . he who is truly a minister must always contain within himself at all times the character of an evangelist, worshiper, educator, pastor. This is what is meant by saying the ministry is not a variety of tasks, but a complex profession or calling.

In pastoral counseling the Christian minister functions in a specific pastoral role, but there are other various aspects of the Christian ministry which are always necessarily related to the type of counseling that he performs. The pastor is a person who is a representative of the Perfect Person and is interested in helping a person who needs him. Pastors do not always have to have an established diagnosis before they can help. Pastors who have some knowledge and training can be trusted by therapists to utilize caution so that they do not merely give easy assurances which unintentionally seek to minimize deep depressions (and actually aggravate them). Neither will they want to encourage overdependency in severe neurotics who need psychiatric care.

The pastor can be most effective in a ministry to the mentally ill when they return to home and church after a period of hospitalization. The understanding pastor can help the convalescent to become reintegrated into the life of the church and community by giving some small assignments and enabling the person to take on small responsibilities in order to regain self-confidence. A prominent European psychiatrist, Dr. Andre Liengme, has written that that which afflicts the mentally ill more than anything else is a lack of confidence.<sup>4</sup> Pastors can also educate their parishioners to accept the convalescent.

One of the greatest contributions that the pastor can make is of a preventive nature. By promoting healthy interpersonal relationships for his parishioners by means of an effective preaching, teaching, and counseling ministry the minister can promote healthy relationships for persons with themselves, with God and with their fellowmen. This program will

<sup>4</sup>Andre Liengme, *De Vier Grondregels Voor Het Leven* (Amsterdam: Uitgeverij W. Ten Have N.V., n.d.), p. 45.

help build a reservoir of strength which shall enable people to more effectively persevere in the crises of life.

In the process of developing an effective program of pastoral counseling, pastors must resist the secularistic pressure to bypass Jesus Christ in favor of the latest theories of scientific knowledge concerning personality. They must also resist the unhealthy religious pressure to bypass all interest in the areas of psychiatry and psychology in favor of an other-worldliness which is unrealistic in its attitude toward mental illness. Pastors must join other interested persons in accepting the challenge to courageously investigate the dynamic inter-relationships of spiritual health and psychic health in order that they and those to whom they minister may truly participate in a more abundant life in and by Jesus Christ.



## LAUSANNE, 1960

ERVIN ROORDA

One of the largest and most representative meetings of Christian youth ever to take place was the European Ecumenical Youth Assembly at Lausanne, Switzerland, from July 13-24, 1960. The Assembly was planned by the youth department of the World Council of Churches in cooperation with national youth councils in Europe. This was the first major gathering of European young people across denominational lines and national borders ever held under the auspices of the churches.

There were about 1,400 European youth delegates from fifteen European nations, including Russia, Hungary, and Poland, plus 400 other fraternal delegates from the United States, Asia, Australia, Africa, and the Middle East. My wife and I were among the 175 North Americans who were invited to participate in this European conference.

The theme of the Assembly was "Jesus Christ, the Light of the World," the same as that of the Third World Council of Churches' Assembly, to be held in New Delhi, India, November 18 to December 5, 1961.

The Assembly began with an opening worship service in the stately Lausanne Cathedral. Three thousand delegates and visitors participated in a truly ecumenical worship experience. The processional hymn "All People That on Earth Do Dwell" with organ and trumpet accompaniment became keenly meaningful as we each sang this hymn in his native tongue. The unity we found in Christ was clearly evident when we prayed the Lord's Prayer and made our Confession of Faith together. The Lausanne Cathedral itself has an ecumenical history—it was there that the Faith and Order Conference met in 1927.

After registration details had been completed in the sprawling Palais de Beaulieu (the central headquarters for all activity), Dr. W. A. Visser 't Hooft delivered the key-note address, "The Ecumenical Task of Your Generation." He pointed out that some of the strongest initiatives in the ecumenical movement have come from young people. Recognizing the rapid growth of this movement, we were cautioned not to let this become simply a fashionable and generally accepted aspect of church life. Growth in quantity can be dangerous. He warned us to expect trouble in our ecumenical encounters at Lausanne. We were challenged to make the

church relevant to the world of today. The question we were asked to try to answer was: "Are we the beat generation in dying churches . . . or are we a real youth movement in churches which are being renewed . . . ?"

A major portion of Assembly time was devoted to study and discussion of three areas of the Church's work. The first was "The European Churches in the World Situation Today." In this area of study we examined questions of a political nature. We tried to determine the proper attitude of the church toward many of the great moral problems of international politics, such as disarmament, co-existence, foreign aid, and others. We Americans were challenged about our immigration restrictions. We were told that we are still isolationists because of these regulations and our high tariffs on imports.

The second general area of study was "The Task of the Churches in a Changing European Situation." The youth of Europe had much to say about the trend toward decolonization, and a new attitude toward people formerly subjected to European nations. They advocated an attitude of service rather than paternalism toward these people. They urged demonstration of neighborly love, even if it meant lower standards of living for themselves.

The final major area of our consideration was "The Renewal, Mission, and Unity of the Local Church." Here we became more specific for the local problems. What are we doing at home to improve cooperation and unity between different denominations? What are the present patterns and trends in our own congregational life? Are we expressing our Christianity in our service, stewardship, and concern for others?

Each of these three areas was presented at an introductory session by a speaker whose address was supplemented with films, dramatic skits, and other audio-visual aids. Each ended in a plenary session in the large auditorium with the delegates given the privilege to share their opinions. An evaluation committee would then summarize the findings.

The delegates were divided into about sixty international and inter-denominational discussion or work groups. We needed interpreters in every group since we did not have a single international language at our disposal. The four official languages of the conference were German, French, Swedish, and English. We used ear-phones with simultaneous translation (similar to the U.N.) for all plenary sessions.

One of the valuable parts of a Christian youth assembly is the worship experience. Each morning before group sessions got underway worship services were led by one of the main confessional groups represented. We worshiped in the tradition of the Methodist, Anglican, Orthodox, Baptist, Lutheran, Salvation Army, Old Catholic, and Reformed churches.

The problem that brought about the most discussion and the strongest feelings and convictions was the intercommunion question. Dr. Johannes Hoekendijk, professor at the University of Utrecht, and a member of the Dutch Reformed Church, was the most outspoken speaker on this issue. He exhorted us to disregard and rise above our confessional loyalties.

For God's sake be impatient and begin to do the "impossible thing." There will be no *movement* in the ecumenical movement unless we are ready to step out of our traditions. And there will be no unity until we are ready to die as a Reformed, Lutheran, or Orthodox in the expectant hope of a resurrection in the presence of Christ, and His one Church.

And one final point, for God's sake be impatient and begin to do the impossible thing of *intercommunion*. I know how "impossible" this is, but I remember in the history of the last 150 years many things have been considered impossible until they were done. At first we thought we could not pray together. Then we could not come together in an interdenominational conference without being a nuisance. Then we could not attend worship in other churches. Impossible! *until* it happened.

I have the deep conviction that the Lord's Table is the place where we have to do the "impossible" now. And why not? It is the very place where all of us are invited.

However, the committee who planned the assembly refused to sanction joint communion. This left many delegates very disappointed. This feeling exploded in a resolution demanding that the World Council work seriously toward the establishment of intercommunion.

In Lausanne we discovered across the denominations our unity in Christ. We went home as Christians disturbed by the guilt of division. These are some of the questions the Lausanne delegates are still asking:

What really still keeps us apart from the others?

Which of our objections, measured against the testimony of the Bible, are today no more than prejudice and non-theological traditions?

How far are we kept apart only by our national loyalties and state church organizations?

Are we really making any effort to clear away our differences?

What about our intercession for one another and our cooperation on practical issues?

Our resolutions ended with this statement: "We, the members of the Lausanne Assembly, 1960, solemnly confess to Jesus Christ as the Light of the world, humbly believing that if we truly allow His light to shine in and through our own lives, then not only will the life and witness of our churches become renewed, but we shall also be led by God to the unity for which we yearn."

## CAMPUS HIGHLIGHTS

The Adelpic Society began the new school year with two picnics. The first one was held at Tunnel Park, with the devotional part of the evening being spent in the Commons because of the biting wind. Dr. Harold Englund was the speaker at this meeting. The next week another picnic was held at the home of Dr. Osterhaven. At this meeting the juniors introduced themselves and gave a short resume of their background before coming to Western.

The programs for the rest of the first quarter have been marked by interesting variety. Dr. John Piet showed slides of his trip to Palestine. Dr. Lars Granberg, a member of the Hope faculty, spoke on the topic, "The Pastor and His Family." Mr. Robert Vander Ham, a social worker with the D. A. Blodgett home in Grand Rapids, addressed the students on the subject, "The Adoption of Children."

The first Goyim meeting for the 1960-61 school year consisted of a panel discussion. The panel was composed of Miss Ruth Joldersma, Executive Secretary of the Board for Christian World Mission, Mr. Max De Pree, a member of that Board from Zeeland, and Dr. John Piet. The November meeting of Goyim was held on November 10. This was the supper meeting for the

mission drive. The day began with a stag breakfast, at which Dr. John Piet spoke. Rev. John Sergey, the speaker on the Temple Time Russian broadcast, sang and spoke to the students during the morning. Rev. Pierce Maassen, Executive Secretary of Temple Time, spoke at the supper meeting. The Goyim mission project for this year is the Temple Time Russian language broadcast to European Russia.

The seminary has been favored with a large number of guest lecturers during the first quarter. Dr. R. Schippers, a member of the faculty of the Free University of Amsterdam, addressed the seminary family on the subject, "Law and Gospel." Dr. J. J. Muller spoke on the current racial problems in South Africa as they related to the churches there. Dr. Otto Piper, from Princeton Seminary, presented a series of three lectures at Western. He entitled his lectures, "Communication and Comprehension in Biblical Interpretation." Dr. Osterhaven, of Western's faculty, presented a paper entitled "Debate on the Doctrine of Infallibility." A lecturer who had been scheduled to speak last year, but could not reach Holland because of snow storms, also spoke during the first quarter. He was Dr. G. Aiken Taylor, editor of *The Presbyterian Journal*. He pre-

sented a series of two lectures under the title, "Calvin and the Communication of the Gospel." He presented a third lecture entitled, "Counseling with the Alcoholic." Dr. J. H. Bavinck, also a professor at the Free University, addressed the seminary on the subject, "The Holy Spirit and Mission."

The Western Seminary Hour is continuing to present the challenges of the Gospel to the Western Michigan area. The program is presented fifteen minutes a week on WJBL, a Holland station. It is on from 4:45-5:00 p.m. on Sundays. Several of the programs this year have been:

a recording of a chapel service, presentations of the summer field work of the seminary, the call to the ministry, and Christian Education in the church.

The Theological Commission of the Reformed Church met on Western's campus this fall. An open meeting, to which students and area ministers were invited, was held. At this meeting several members of the commission presented papers. The meeting was then open for discussion on the papers. The commission also asked those present for any suggestions concerning their present study on inspiration and revelation.

## BOOK REVIEWS

*Darius the Mede: A Study in Historical Identification*, by John C. Whitcomb, Jr., Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. Pp. x-84. \$2.75.

The book of Daniel has proved to be a battleground for scholars of differing views of biblical inspiration. Dr. Whitcomb, professor of Old Testament at Grace Theological Seminary, has entered the fray at a very crucial point, that of the identification of the Darius who appears in Daniel 6 in the story of the lions' den. No Darius in secular history fits the date or the circumstances, and H. H. Rowley in *Darius the Mede and the Four World Empires of the Book of Daniel* refutes the other leading theories as to identification of this Darius with Astyages, Cyaxeres and Cambyses, concluding that Daniel 6 is not historical. Dr. J. Wiseman's suggestion of Cyrus the Great as Darius also fails.

Dr. Whitcomb points to similar arguments used against Belshazzar before he was discovered to have been co-regent with his father Nabonidus. Therefore the author takes a new look at the cuneiform chronicles, the Greek historians, and the theories of other scholars, to discover who "Darius the son of Ahasuerus of the seed of the Medes" could be. His choice is Gubaru, governor of Babylon and the Region beyond the River, distinguishing him from Ugbaru, governor of Gutium whom Xenophon called Gobryas, and from Gaubaruva of the Behistun inscription, called Gobryas by Herodotus.

The arguments of the book are ingenious, but they do not show that Gubaru was (1) called Darius, (2) the

son of Ahasuerus, (3) a Mede or (4) a king. His father's name and his nationality are not known, so there is no proof in this against the identification. However a governor is not a king, especially one described as having 120 satraps beneath him.

Gubaru is pictured as in control in Babylon after Cyrus the Great returned to Ecbatana. Was he really the successor of the Babylonian "king," Belshazzar? It appears that more evidence is necessary to establish the identification which Dr. Whitcomb wishes to make.

SYLVIO J. SCORZA

*The Book of Nahum*, by Walter A. Maier, St. Louis: Concordia Publishing House, 1959. Pp. viii-386. \$5.75.

The late Dr. Maier became famous, and rightly so, as the radio pastor of the Lutheran Hour from 1930 to 1949. With a Ph.D. in Semitics he also served Concordia Theological Seminary as Professor of Hebrew and Old Testament, until in 1944 he was granted a leave of absence because the radio work had become so great.

This commentary on the book of Nahum was a life work not completely finished at the time of Dr. Maier's death. In a foreword, George V. Schick mentions some condensing and abridging of Dr. Maier's manuscript by a group of scholars in accord with his theological views.

The commentary itself is preceded by the author's translation and an extensive introduction to the book of Nahum. Very little is known about the person of the prophet, yet Dr. Maier analyzes

## NEW BOOKS FROM

# Westminster PRESS

### I BELIEVE IN THE LIVING GOD

Sermons on the Apostles' Creed

By EMIL BRUNNER. Translated and edited by JOHN HOLDEN. Here are twelve brilliant expositions of the articles of the Apostles' Creed, preached in Zurich by one of the world's great theologians, and available in English for the first time.

\$3.00

### THE COMING REFORMATION

GEDDES MACGREGOR, the Dean of the Graduate School of Religion at USC, maintains that the aims of the "Protestant" Reformation have not been completely realized, and suggests three steps to reinforce them: the revival of discipline, of spiritual life, and of liturgy.

\$3.50

### AN INTRODUCTION TO THE GREAT CREEDS OF THE CHURCH

By PAUL T. FUHRMANN. A penetrating study of the history and background of the Creeds and Declarations of Faith, which makes them vivid, and makes their meaning clear.

\$3.00

### THE RECOVERY OF THE TEACHING MINISTRY

By J. STANLEY GLEN. Dr. Glen argues here for the reassertion of teaching in our churches, and a recovery of a teaching ministry based on the example of Jesus and his followers.

\$2.75

### IMAGES OF THE CHURCH IN THE NEW TESTAMENT

By PAUL S. MINEAR. A major contribution to the understanding of what the Church really is, through a long-needed clarification of imagery in the New Testament.

\$6.00

Now at your bookstore



THE WESTMINSTER PRESS

Witherspoon Building, Philadelphia 7



the theories concerning his life. He feels that the prophet wrote while the yoke of Assyrian tyranny was still heavy on the small kingdom of Judah and while the memory of the fall of the Egyptian city of Thebes, called No-Amon in the prophecy, was still fresh in the minds of the people. He sets the date in the period between 667 and 654 B.C. This would place it in the reign of the wicked Manasseh, whose deeds could hardly be overlooked by a conscientious prophet. Nahum does not completely pass over the sins of Judah, as the author proves, but there still remains some difficulty here.

Dr. Maier rejects the *Formgeschichte* identification of Nahum as a New Year's liturgy, based on supposed antiphonal sections. He also shows that the acrostic "discovered" in Nahum requires so much emendation to be worked out that it may be concluded it is rather an acrostic invented by the scholars.

Nahum's patriotism and seeming lack of indictment against Judah for her sins have led some scholars to classify Nahum as belonging to the group which Jeremiah calls false prophets. Dr. Maier defends the prophet well against such charges.

Knowledge of Semitics is the strong point of the commentary section. There is extensive analysis of vocabulary, grammar, and syntax. Dr. Maier avoids emendation and stresses the unity of the prophecy. He is highly appreciative of Nahum's picturesque and lively poetry.

There is a good bibliography at the close of the book. It gives many of the foreign language commentaries in addition to works in English. It is not, however, up to date, since it reaches only to 1939.

Conservative students will welcome this comprehensive scholarly work from the pen of a man better known for his preaching of the Gospel on the air.

SYLVIO J. SCORZA

*The Story of Israel from Joshua to Alexander the Great*, by Stephen Szikszai, Philadelphia: The Westminster Press, 1960. Pp. 7-95. \$1.50.

This book is one of a series of nine Westminster Guides to the Bible which, as the general editor Edwin M. Good explains,

grew in the first instance out of the stimulus of the Layman's Theological Library. If, we thought, laymen in the church could be so eloquently encouraged to be theologians, why could they not be encouraged to be Biblical scholars as well? In the modern resurgence of serious thinking about the Christian faith, Bible study has played a major role. But the methods and results of this recent study have not been made available to laymen (p. 8).

This particular volume, the second of the three historical studies in the series, was written by a graduate of the Reformed Theological Seminary at Sárospatak, Hungary. In less than ninety pages of text, the author unravels the line of Old Testament history and untangles the snarl which repetition and fragmentary references in the biblical narrative tend to produce in the minds of all but the most devoted and persistent lay readers of the Old Testament.

Yet it is not just a recasting of the Old Testament but a modern writing of the history in which the Old Testament, extra-biblical history, and the findings of archeology are interwoven in a manner which ought to make it understandable by the lay audience for whom it is intended. The author seeks to present Old Testament history as redemptive history and in this way reopen the Old Testament for the New Testament Church as a series of events in redemptive history leading up to the redemptive event in Christ. (Although, for this author, the incarnation apparently

The first new English  
translation in more than a century



## Calvin: Institutes of the Christian Religion

Edited by JOHN T. McNEILL  
Translated by FORD LEWIS BATTLES

**T**HIS clear, modern translation of a monumental classic is sure to be the definitive English version. A splendid product of theological scholarship, it features, for the first time in any English translation, headings for chapter divisions and sections, symbols keying the growth of the INSTITUTES from 1536 to 1559, and notes explaining the background and meaning of Calvin's thought. It is the only edition *in any language* which includes comprehensive Scripture, author, and subject indexes.

VOLUMES XX AND XXI OF THE LIBRARY OF CHRISTIAN CLASSICS  
The two-volume set, \$12.50

### COMPLETE LIST OF TITLES NOW AVAILABLE IN THE LIBRARY OF CHRISTIAN CLASSICS

- |  |   |
|--|---|
| I. Early Christian Fathers                   | XI. Aquinas on Nature and Grace                       |
| II. Alexandrian Christianity                 | XII. Western Asceticism                               |
| III. Christology of the Later Fathers        | XIII. Late Medieval Mysticism                         |
| IV. Cyril of Jerusalem and Nemesius of Emesa | XIV. Advocates of Reform                              |
| V. Early Latin Theology                      | XVIII. Luther: Letters of Spiritual Counsel           |
| VI. Augustine: Earlier Writings              | XX, XXI. Calvin: Institutes of the Christian Religion |
| VII. Augustine: Confessions and Enchiridion  | XXII. Calvin: Theological Treatises                   |
| VIII. Augustine: Later Works                 | XXIII. Calvin: Commentaries                           |
| IX. Early Medieval Theology                  | XXIV. Zwingli and Bullinger                           |
| X. A Scholastic Miscellany: Anselm to Ockham | XXV. Spiritual and Anabaptist Writers                 |

All volumes, except XX and XXI, \$5.00 each

THE WESTMINSTER PRESS  
Witherspoon Building  
Philadelphia 7



becomes necessary only when the people of Israel fail to bring about the redemption of mankind—pp. 13, 95.)

Any pastor using this series will want to be familiar with the methods and findings of higher criticism, for its conclusions are accepted throughout and the scope of the book does not provide the kind of explanation for these specific conclusions which most lay study groups would desire.

WILLIAM W. JELLEMA

*Biblical Exegesis in the Qumran Texts*, by F. F. Bruce, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959. Pp. 7-82. \$2.50.

This work was originally a series of lectures delivered by the author at the Free University of Amsterdam and the universities of Utrecht and Leiden. The lectures were then published at Den Haag in the journal *exegetica*, the plates of which were used for this book.

F. F. Bruce, who occupies the Rylands Chair of Biblical Criticism at the University of Manchester, is well qualified to write about the Qumran texts. And his interest in the method of interpretation is most welcome. These people in the monastery overlooking the Dead Sea spent much time in the study and interpretation of the Old Testament. Briefly their principle of exegesis was this: the prophet spoke a mystery, *vaz*, which was beyond his understanding even though he was inspired to speak; the teacher of righteousness gives the interpretation, *peshet*, also under the inspiration of God. This community, therefore, claims to have the proper interpretation of the Bible, much like the claim we read of in the New Testament.

The commentaries from Qumran are most interesting. Since the one on Habakkuk is the most complete, we can see the scheme of exegesis best there. Briefly, it is to interpret the prophet's words

as being fulfilled in the present time, i.e., the Qumran period. "The just shall live by faith" is interpreted to mean that the pious one will put his trust in the teaching of the Teacher of Righteousness, much as the prophet was told to put his trust in God who would soon right the wrong. However, the expression of Habakkuk, "who are of purer eyes than to behold evil" (1:13), refers to those who did not commit unfaithfulness according to the lust of their eyes in the time of evil, whereas the prophet is here describing God. Out of this Bruce rightly describes their method as arbitrary and fragmentary.

These Qumran discoveries throw an interesting light on the history and method of biblical interpretation, and these help us as Christians to see the basic method of the New Testament writers who find their goal of interpretation in Christ's person and work and the Kingdom established through him.

Much is being written about Qumran, so that one hardly knows where to begin in this vast field. However, one can feel confident that he has a good understanding of the method of interpretation by reading this interesting book by Bruce.

LESTER J. KUYPER

*The Modern Reader's Guide to the Gospels*, by William Hamilton, New York: Association Press, 1960. Pp. x-190. \$3.50.

This work is a compilation of three separate books on the gospels which appeared in 1959. The book sets out on a tremendous task. It hopes to lead the reader to a better understanding of the structure of the gospels, to rephrase for him obscure and difficult passages, to explain the sayings of Jesus in the light of present day theology, and to cast the light of "higher criticism" at points that will lead to a greater understanding of important passages. How well does it succeed?

## LANGUAGE AND RELIGIOUS LANGUAGE

By JULES LAURENCE MOREAU. From its earliest days, the Church has had to struggle to find the right language for its message. Dr. Moreau draws upon the insights of modern linguistic science and philosophy to penetrate and clarify the Biblical structure of meaning. An important study for all denominations.

\$4.50

## Westminster Studies in Christian Communication

Now at your bookstore

THE WESTMINSTER  
PRESS

Witherspoon Building,  
Philadelphia 7, Pa.

## THE CHRISTIAN AS COMMUNICATOR

By HARRY A. DE WIRE. Because the Gospel instructs man to communicate its truth, every believer has the responsibility of witnessing for the Church. This important study shows how the Christian message can be transmitted from one person to another without reticence or feelings of inadequacy.

\$4.50

If one were to read the advertisements on the jacket, one would come to the conclusion that this was the answer to a quick theological and critical survey of the gospels. I think this is a case of having men, with a technical training in theology, make a judgment for the layman who does not have this background. As I read this, I had to admit that here was a great deal of information in brief. But in my reading what was I doing? From my own background of study I was inserting such information as would be necessary for me to understand. Suppose I didn't have this background. There would have been statements, passages, and comments that would have lost their meaning for me. And this is the situation in which the layman would find himself. One may quickly refer to the "suffering servant" passage of Isaiah, but this does not speak to the man who has not been schooled to speak about "suffering servant" passages.

Much of the interpretation, which of necessity must be short, is that of the author. We cannot escape ourselves even when seeking to do what is stated in the first paragraph.

Used as a study guide, with other works available, this might be a very helpful and fine tool.

LAMBERT J. PONSTEIN

*God's Son and God's World*, by A. A. van Ruler, translated from the Dutch by Lewis B. Smedes, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. Pp. 79. \$2.00.

In this work Dr. van Ruler writes seven meditations on the "I am" passages from John's Gospel and then nine meditations based on the 104th Psalm. I have a deep appreciation for van Ruler. One doesn't just read him; one must

enter into the atmosphere which he creates. He has something of the heart of a poet. There is a dignity of thought and language, yet one which is involved with the everyday affairs of life. Let me give an example of this from one of the meditations.

In his meditation on the vine, he is well aware of both the sacramental character that is expressed in the vine, and of the mystical union which is pictured. But he finds its chief point in the fruit that is borne. The potentialities of the union are seen in my life with my neighbor. God has a real intention for our lives. The extent to which God is serious about this may be seen from the introduction of the pruning shears into the picture. You get here a full picture of the Christian life.

The writer of the 104th Psalm is described as one who knows the Lord Jehovah, and who now views the God of creation. This is the beautiful way van Ruler puts it: "Knowing nature is part of knowing God. Faith directs us to the invisible God, but leads us back from God to the entire visible world. . . . We can accept our own terrifying smallness within our inconceivably vast universe only when we realize that this universe is God's royal delight." In these words you get something of the flavor of van Ruler's thinking. This is a great world. It is full of diversity. And the only unity is that created by love. Here he is back to some of the good things he told us in his book *The Greatest of These is Love*.

I hope in the future that some of our English readers may be introduced to some of van Ruler's theological works.

LAMBERT J. PONSTEIN

*The Defence of the Gospel in the New Testament*, by F. F. Bruce, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. Pp. 103. \$1.50.

This little volume is another of the

Pathway Books issued by the Eerdmans Company. It consists of the Calvin Foundation Lectures of 1958 delivered in Calvin Seminary, Grand Rapids, by the able Professor of Biblical History and Literature in Sheffield University, England.

In four chapters, Bruce sets forth the Gospel over against Judaism, Paganism, the Roman Empire, and Pseudo-Christianity, using with keen insight the New Testament writings. In a fifth chapter, he treats the finality of the Gospel from Hebrews and John.

The whole subject of the book is the Christian apologetic found within the apostolic period, which served as a basis for the writings of the great apologists of the second century. Bruce suggests that this earliest apologetic may afford clues to help us find an apologetic suitable for today.

High points of the book are the author's exposition of Stephen's defence in chapter one, the apologetic purpose of Luke-Acts, explained in chapter three, and the thrust of the Epistle to the Colossians aimed at ascetic gnosticism, set forth in chapter four. Bruce also displays a rare power of summary in his brief and lucid paragraphs on Galatians (pp. 69-74) and on Hebrews (pp. 91-94).

This book can afford a rewarding evening's reading to any pastor, and it can thereafter be lent to competent laymen and Sunday School teachers for their profit.

HAROLD N. ENGLUND

*The Church in the Thought of Jesus*, by Joseph B. Clower Jr., Richmond: John Knox Press, 1959. Pp. 160. \$3.50.

A study of the church is always a welcome study. But when that study is done against a background of both the Old and New Testaments, it is even more welcome.

Dr. Clower traces the origin and development of the divine-human fellowship which one finds in the Old Testament. He deals with the covenant relationship, noting carefully the universality implied in the covenant. This is good. In the insistence on Israel's particularism, many scholars lose sight of this important aspect. This very aspect prepares the ground for the Christian Church of the New Testament. In addition Dr. Clower traces the concepts of the "Day of the Lord" and the "Remnant." He shows how these emerge in the New Testament.

Coming to the inter-testamentary period and the New Testament, the author makes a careful study of Judaism. This is most helpful. Judaism is not to be generalized. It has a soul with many sides. By taking note of the various facets of Judaism, and the care with which Jesus addresses himself to each group, he underscores the weaknesses of the Old Testament community against which Jesus tilts. In preparation for what is to come there must be a purification, and the area in which this purification must take place must be demonstrated.

Having shown this phase of the study in the life of Jesus, Dr. Clower directs us to the "little flock"—the "remnant." Here the rule of God, which stands out so prominently in the life of Israel, must be brought to a focus. In this little group there is the Israel restored. The words and actions of Jesus, seen against the totality of the biblical history, show clearly his concern with an Israel renewed, the Church. This is a good study with the author keeping his eye on his *telos*.

LAMBERT J. PONSTEIN

*The Gospel According to St. John*, by R. V. G. Tasker, Tyndale Bible Commentaries, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. Pp. 5-237. \$3.00.

To write a really concise commentary on the Gospel by John which is still adequate is no small task. But the Professor of New Testament Exegesis at King's College, University of London, has done it. Volume Four of the Tyndale Bible Commentaries indicates how well the various contributors of this new series have succeeded in presenting what they call "a concise, workable tool for laymen, teachers and ministers."

This little commentary on the Fourth Gospel is a welcome addition to the minister's library, for it gives him a really helpful volume which covers the ground adequately without requiring him to plow his way through the massive details found in many commentaries on John. The author has accomplished this task by dividing the Gospel into sections, commenting on each section as a whole, and then adding further notes on points of exegetical interest and importance not already considered. The Introduction, necessarily brief, surveys the evidence for the authorship, date and purpose of the Gospel.

The writer recognizes the various critical problems usually raised in connection with the Fourth Gospel. He believes, with the late Archbishop Temple, that there is a very close connection between this Gospel and John the son of Zebedee, although this does not mean that John was the actual writer of the book. He dates the book in the last decade of the first century and regards the purpose of the book as best stated in John's own words in xx. 30, 31.

The commentary is conservative and sound. Although the King James version is used in this series, there is no slavish adherence to that text when a better translation is possible. The author quotes others often enough to indicate his wide scholarship, but not so often that his own thought is hidden. The book glows with many gems of interpretation and insight. At one point

the author's baptistic bias shows through as he comments on the foot-washing scene.

While the Tyndale series is intended to be primarily exegetical, and only secondarily homiletical, this fine volume with its apt outline and concise commentary lends itself well to both teaching and preaching on John.

DANIEL H. FYLSTRA

*The Epistle of Paul to the Philippians*, by R. P. Martin, Tyndale Bible Commentaries, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. Pp. 5-186. \$3.00.

Most commentaries, it seems, are written by professors of some sort. It is refreshing, then, to encounter one that is written by a pastor. While the author of this eleventh volume of the Tyndale series is now a lecturer in dogmatic theology at the London Bible College, it appears that his basic study of Philippians and his preparation of this commentary were done while he was serving a church.

We need not assume that this means the commentary is simply homiletical. It bears all the marks of scholarship and is definitely an exegetical treatment of the Pauline letter. There is also evidence of wide reading in other commentaries, both in English and in other languages. The Introduction treats the subjects of the church at Philippi, the date and place of composition, authenticity and unity, and occasion and purpose, and closes with a treatment of special features of the letter. Full consideration is given to various views, especially in treating the origin of the letter.

Mr. Martin carefully outlines the Philippian letter and follows this outline in his commentary. The treatment is a verse by verse discussion of the sections with occasional additional notes on certain sections.

As has been pointed out long ago, the keynote of the Philippians letter is joy. But we all know that Paul was writing, not out of a safe and complacent situation, but out of the struggle of a Christian man making his witness in a hostile world. In these days when there is so much tension and so little real joy, the letter to the Philippians is especially meaningful. Out of his pastoral experience Mr. Martin aids the modern reader to understand Paul and apply to his own life the insights of the Apostle. As he says, "For Christianity the pattern of ethical teaching is embodied not in a written code of precepts and maxims covering every possible contingency of life, but in a life—preeminently the life of the Lord Jesus, and secondarily in the lives of his earliest and closest followers. . . For us today, access to that pattern is possible through the opened Bible in which we read of the life which was the light of men, and the renewing Spirit who enables us to apply gospel teaching to our modern situations" (p. 157).

In the tensions of modern life let men, ministers and laymen alike, read again the Letter to the Philippians. For added insight into the Letter, use this fine volume by a pastor-scholar.

DANIEL H. FYLSTRA

*The Epistles of Paul to the Colossians and to Philemon*, by Herbert M. Carson, Tyndale Bible Commentaries, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. Pp. 5-112. \$2.00.

Here is a commentary that originated in a series of sermons that were preached in the ordinary course of exposition in the pulpit of a parish church. The author asserts that it has been continued and completed in that same context. Inevitably then it is concerned largely with the preacher's task, and yet it is in a real sense an exegeti-



cal treatment of these two letters of Paul.

There is the usual introduction which treats briefly the subjects of the church at Colossae, the authorship and teaching of Colossians, and Philemon and slavery. Both letters are well outlined, and the commentary is on a verse by verse basis.

The letter to the Colossians is essentially Christ-centered. Because in it Paul was opposing false teaching, this letter has a real message for the Church always, and especially in our day. The author frequently and aptly relates his interpretation to the modern believer's life. He says in his preface, "There is need surely for a fresh realization of what it means to be *in Christ*." His commentary is an attempt to do that for his readers, and the attempt is successfully handled. An example of his method is found in a comment on the phrase "bond of perfectness" in iii, 14, "It is love which is the life blood of the other virtues. Without love they are only dutiful moral attitudes, but with love they are blended into a moral unity which is complete" (p. 88).

The commentary on Philemon is brief, but adequate and incisive. A typical comment is "The pastor can only appeal to his people for self-sacrifice and discipline if he himself knows the meaning of discipline in his own life. Otherwise his call is empty and lifeless" (p. 104).

Here is another of the many fine volumes in the Tyndale series, well worth the price, and richly helpful for personal study and for preaching.

DANIEL H. FYLSTRA

*The Christ of the Earliest Christians*, by William M. Ramsay, Richmond: John Knox Press, 1959. Pp. 9-163. \$3.00.

This popular version of Dr. Ramsay's doctoral dissertation, with Foreword by Professor James S. Stewart, is a valuable

addition to the increasing number of studies in New Testament Christology. Affirming the historical reliability of Luke in The Acts of the Apostles, he proceeds to show that the sermons of Peter, Stephen and Paul, described in the early chapters of Acts, contain the basic Christology of the New Testament from which arose the more developed statements of the Gospels and the other books.

In answer to the question, "What do you think of Christ?" these early preachers depicted Jesus Christ as the Heavenly Deliverer, the Messiah of Jewish Expectation; the Fulfiller of the Old Testament; a Man on Earth, the Risen and Exalted One; a Living and Present Power. These Christological ideas, expounded in the earliest apostolic preaching, were later expanded by the authors of the New Testament. Thus for the author of the Revelation Jesus is the Heavenly Warrior on a White Horse; for the writer of Hebrews, the Fulfiller of the Old Testament, the Great High Priest; for Mark, a Man on Earth, the Friend of children; for Paul, the Risen and Exalted One, the Firstborn from the Dead; and for John, a Living and Present Power, the Bread of Life.

Dr. Ramsay is at pains to make plain that there is no simple idea about Jesus, but a surprisingly complex one from which all others radiate. "What produced the first sermons was not simply a new interpretation of the Old Testament; it was that the church had met a Man. The center of the preaching was not merely a reinterpretation of Scripture. It was the announcement of an Event" (pp. 62f.). He is cautious and judicious in his treatment of the deity of Christ, acknowledging that, while the first preachers do not call Jesus by the name of God and the doctrines of incarnation and Trinity were not immediately worked out, the idea of the deity of Christ was present from the beginning as the apostles proclaimed Jesus to stand in a relationship to the

church comparable only to that of God himself. Thus the classic creeds of the Church only made explicit what was implicit from the very beginning of the Christian movement.

The value of the book does not lie alone in the statements given by the early Christians as to what they thought of Jesus; but in the challenge given to the reader by which he is forced to give an answer to this all-important question himself, "What do you think of Christ?"

VERNON H. KOOY

*The Witness of the Spirit*, by Bernard Ramm, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. Pp. 1-140. \$3.00.

This book is a scholarly and thorough presentation of the relationship between the Holy Spirit and the Holy Scriptures. The impulse to write on the subject came to the author during the writing of his book, *The Pattern of Religious Authority*. In his research he noted that discussions on the internal witness of the Spirit had almost disappeared from evangelical literature and theology. The author's purpose is to show that the internal witness of the Spirit is relevant in contemporary theology and Christian experience.

Ramm shows that this doctrine was one of the fruits of the Reformation. Calvin and Luther maintained that Christian certainty was brought about through the Word and the Spirit. They taught this in the face of three alternative theories. The Romanists said certainty came only as the gift of an infallible church; the fanatics found their certainty in an immediate revelation of the Spirit not bound by the contents of Scripture; and the apologists asserted that certainty came through purely rationalistic evidences.

The Holy Spirit is the divine executive in the Trinity. He does not origi-

nate the plans of his action, but he executes the plans of others. He makes concrete and real the plans of the Father and the Son in the heart of the believer. Ramm understands the witness of the Spirit to be the inward and subjective illumination of the word of God by the Holy Spirit. It is intensely soteriological. It is not a witness about Christianity or about the existence of God, nor even about the reality of the plan of salvation in general. Rather, it is a witness in the human heart to participation in salvation, the certainty of adoption. "It is the touch of the Holy Spirit upon the native and resident powers of the soul which had been rendered ineffectual through sin. It is an opening of the eyes resulting in an intuition of seeing; it is the unplugging of the ears resulting in an intuition of hearing. It is the removal of a veil; it is light dissipating darkness. The Christian accepts the gospel as the final truth of God and rests content therein. He does not thirst again for other religious waters."

The author shows the superiority of this doctrine over that of the Roman Catholic teaching of the authority of the Church. In the Roman view the Church as a persuader remains outside and at a distance from the believer, while the witness of the Spirit is within the heart. The weakness of the fundamentalists is that they tend to give Scripture an independence of its own and forget that it is an instrument of the Spirit. Liberalism denies the witness of the Spirit because it so often equates the deliverances of man's own spirit with the revelation of God.

This is an invaluable book because it gives a fresh and interesting insight into a badly neglected doctrine. It is a great stimulus for all who preach and teach the Scriptures. It inspires one to preach with confident expectation, trusting in the Word and the Spirit to reach the hardened hearts of men.

RUSSELL W. VANDE BUNTE

*Divine Election*, by G. C. Berkouwer, trans. by Hugo Bekker, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. Pp. 336. \$4.50.

This work is one more in a series of nineteen *Studies in Dogmatics* projected by the erudite professor of Systematic Theology at the Free University of Amsterdam. The present volume is the seventh to be translated into English. Its chapters discuss the boundaries within which reflection must be carried on; the doctrine in historical perspective, an interesting chapter on the synergism of both Roman Catholic dogma and Protestantism; election and arbitrariness; the hiddenness of God; election in Christ; the problem of reprobation; the relation of election to preaching; supra- and infralapsarianism; the certainty of salvation; and "the great misconception." The entire discussion is fresh and represents solid work prior to writing as well as care in composition. The spirit in which it is written is commendable inasmuch as it manifests humility, reserve, biblical fidelity, and an appreciation of other men's work. The author does not give the impression that he will seek to solve the mystery of election but that he wishes to take a "square look" at what Scripture and other theologians have said about it.

Emphases of special interest to this reader are the author's insistence that election is "in Christ"; his questioning the biblical character of the "covenant of redemption" (pp. 162ff.); his rebuttal of the doctrine of "equal ultimacy" of election and rejection, and the consequent attempt at a "symmetrical" presentation of these doctrines; his rejection of the Rev. H. Hoeksema's conception of preaching as well as his position on election and reprobation; and his excellent warning against complacency.

This last warning is given in the

chapter that concludes the discussion. Berkouwer has called attention to many misconceptions throughout the discussion but, as a stern word to some of his readers, he saves his discussion of "the great misconception" for the last and gives over a whole chapter to it. The point of the chapter is the error of the man who "takes his election for granted so that it becomes an occasion for subtle self-justification. Election is accepted as a matter of course and it is no longer seen as truly free, sovereign, and gracious" (p. 307). The facile and natural transition from this position to Phariseism is shown and the reader is impressed with the dangers accompanying a hearty acceptance of this good, biblical doctrine. Avoidance of the pitfalls lies in humility and the remembrance that election is unto service.

The author shows Barth's misinterpretation of Calvin in the relation of Christ to election (pp. 154ff.) and elsewhere questions the positions taken by the Basel theologian in relation to this and concomitant doctrines. He shows, in a lengthy discussion, that he has no answer to the difficult problem of reprobation. He rejects a number of alternate positions, quotes Bavinck with appreciation frequently, and leaves the reader about where he was before. With no answer to the mystery of the problem he exhorts to humility and veneration as the Christian walks in the presence of the electing God.

There is no doubt that Professor Berkouwer is one of the foremost theologians of our time. His familiarity with the problems and the literature of every *locus* of dogmatics in which he has worked show this clearly. This series of studies, it appears, will be one of the leading contributions to Reformed theology when it is completed.

M. E. OSTERHAVEN

*From Eden To Eternity*, by Howard A. Hanke, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. Pp. 7-181. \$3.50.

There is one plan of redemption, conceived in the mind of God and executed in history "from Eden to eternity." The author might have employed with equal pertinency the phrase from Luther's translation of the Scriptures, "... from eternity to eternity."

"The notion that world history is divided chronologically into precise dispensations ... is sufficiently fanciful, to be sure, but is supported by nothing either in Scripture or the reason of the thing" (p. 42). Moreover, Moses never taught, so far as we know, conditions of salvation other than faith in the Messiah (p. 43). "When Jesus said, 'No man cometh unto the Father but by Me' (John 14:6), He meant that no man had ever come, that no man was coming at that time, and that no man would ever come to God unless he came by Christ" (pp. 43-44). "How far some or even most of the Jews ... understood the religion of the Jewish Scriptures is one thing; what those Scriptures really teach and enjoin is another. . . This religion is the same as Christianity, notwithstanding any misreadings or misunderstandings of it by various persons" (pp. 115-116).

"The Jews especially after they took that name—were always a people of mixed blood" (p. 51). "They were distinct chiefly because their religion distinguished them from other people" (p. 52). "It is an error, therefore, to suppose that the Jews were exclusively the descendants of Jacob; nor did the lineal descendants of Jacob by any means all remain Jews. . . When the Jews divided into two great parties upon the question of Christ, the believers in Christ were properly considered to be the true Jews (Rom. 8:28-29)" (p. 53).

"The meaning to be attached to the

expression 'the Jews,' so frequently met with in the New Testament, evidently has to do with the unbelieving or false Jews. . . The Jews are frequently spoken of in contradistinction to the friends of Christ, when we know very well they were all Jews" (p. 54). "... spiritual Judaism and Christianity are one and the same. . . The Old Testament formed the gospel base for all Christian preaching for many years after the death of Christ" (p. 57). "... when we apply this word [Judaism] to the religion of the Church before the coming of Christ, and to that of the modern Jews, we mean—if we speak correctly—not only different but quite antagonistic things. Actually, we should call the religion of modern Christ-rejecting Jews counterfeit or apostate Judaism" (p. 58).

"It is not enough to say that Christ was in the Old Testament; the truth is, there was and is in the Old Testament no other religion than that of Christ" (p. 108). "... the coming of Christ ... does not call for or introduce a new Church, or a new religion, or new ethics, or modes of worship, or conditions of grace or salvation, any more than it does a new Savior or a new Creator" (p. 110).

"It seems plain that this whole story of God's repudiation of the Jewish Church and people, and of his calling or electing another Church and people in their stead, is a myth with no facts to stand upon. . . God has never turned away from his Church, nor has He created a new one" (p. 162).

The foregoing merely dips into the work of the author. One must read the book, perhaps twice, to appreciate the exhaustive character of the study. The reading is not always easy, nor would the reviewer term it a "literary masterpiece;" yet, the thesis is so thoroughly Reformed and the development so extensive that I would enthusiastically recommend it to all Reformed preachers and elders. While Hanke shows an occasional faint trace of Arminianism,

if one is looking for it, he goes all the way on the unity of the Scriptures, the oneness of the Church, and the continuity of the covenant.

GORDON H. GIROD

*Preaching, Confession, the Lord's Supper*, by Walter Lüthi and Eduard Thurneysen, Richmond: John Knox Press, 1960. Pp. 121. \$2.50.

These three essays, dealing with three problems in the life of the Reformed churches, have been written by two of the outstanding figures in the Swiss Church: Walter Lüthi, who enjoys an international reputation as a biblical preacher and Eduard Thurneysen, whose collaboration with Carl Barth some years ago brought him considerable prominence in Reformed circles. Lüthi is the author of the two essays on preaching and the Lord's Supper; Thurneysen has written the essay on confession.

It is unfortunate that two of the essays on preaching and the Lord's Supper; Thurneysen has written the essay on confession.

It is unfortunate that two of the essays do not really deal with problems of the Reformed churches in this country. That is particularly the case with Thurneysen's essay on confession. In recent years the question of reviving the practice of confession has become a live one in Lutheran circles and thence (cf. Max Thurian's recent book on the subject) in continental Reformed circles as well. Thurneysen's essay recognizes both the values and the dangers in the practice and on the whole is negative about its revival. But since for the moment the question is not a live one in our churches, the essay will lack relevance for many American readers.

To an extent this is also true of Lüthi's suggestive essay on the Lord's Supper. To be sure, the Lord's Supper is a problem in the Reformed Church in America, though we seem unaware of it!

But the problem does not take the same shape for us that it does for our Swiss brethren. We do not suffer from "the present-day avoidance of and flight from the Lord's Supper" (p. 82). Quite the reverse! There is much in the essay that affords helpful insights into the question of the sacrament from a Reformed point of view. But the American reader may not at first see it because the question is approached from the point of view of the Swiss problem.

But these objections cannot be made to Lüthi's essay on preaching, which is easily worth the price of the book. Himself a biblical preacher of great power, the author seeks to reestablish the Reformation conception of preaching as the direct mediation of the presence and purpose of God in Christ. This reviewer found his discussion of "evangel" as "the message of victory" (pp. 21-23) especially suggestive and helpful. In our Church where preaching has so often become dogmatic discussion or ethical discourse, words like these need to be heard and pondered.

... therefore people anywhere in all ages who sit at the feet of a preacher may rightly believe with all their hearts that God is speaking through the sermon. . . If a preacher speaks like a scribe, his preaching is clearly not God's Word (p. 12).

The John Knox Press is to be congratulated for its policy of making available to American readers some of the significant writings of continental Reformed theologians. We hope that this policy can soon be extended to include some of the important things that are being written in the Nederlandse Hervormde Kerk.

HOWARD G. HAGEMAN

*Beyond the Flood*, by Samuel Owen, New York: Greenwich Book Publishers, 1958. Pp. 226. \$3.00.

This is probably the strangest book I have ever read.

The claims made for this book on the jacket are fantastic and absurd. "*Beyond the Flood* will do more to unite Christian people in America and throughout the world than any other book ever published! . . . It is a MUST book! It will be the outstanding best-seller of our age and of the generations yet to come."

Furthermore the jacket claims, *Beyond the Flood* tells you exactly why ministers and other so-called "Christians" are ABSOLUTELY WRONG in advocating Integration! *Beyond the Flood* proves that Mongrelization is completely opposed to God's own laws!"

Such claims made me fairly sure that my time would be wasted, but I proceeded to see how the author answered such questions as: "Who was Cain's wife?", "Who were the 'sons of God' spoken of in Genesis 6:2?" "Did integration, not sanctioned by him, cause God to destroy the first civilization?"

Samuel Owen believes that Adam and Eve had many children born to them before the fall into sin. These sinless children left the Garden of Eden and established a perfect civilization. Then Adam and Eve transgressed and gave birth to the sinful race. Cain in his wanderings took one of the sinless women for his wife. The sinless children of Adam, the "sons of God" of Genesis 6, went back to find their parents and there some of them married "the daughters of men," the daughters of Adam born in sin. These marriages displeased God and were the beginning of mankind's destruction. This is supposed to prove that integration is evil.

The verse form writing is generally well done, descriptive, and often interesting. However, one is not impressed with Mr. Owen's scholarship, his use of Scripture, or his neatly packaged conclusions. Unless you are looking for

something bizarre, don't spend your time on this book.

J. ROBERT STEEGSTRA

*Gospel and Myth in the Thought of Rudolf Bultmann*, by Giovanni Miegge, Richmond: John Knox Press, 1960. Pp. vii-152. \$4.00.

Since the publication in 1941 of Bultmann's famous essay entitled "New Testament and Mythology," a formidable body of literature has been produced, discussing the pros and cons of his proposal to reinterpret the New Testament message in terms of an existentialist understanding of existence. Although the above mentioned article had the effect of a theological bombshell, an increasing number of careful analyses and evaluations of Bultmann's position have shown quite clearly that the basic principles of interpretation and the theological conceptions that underlie the proposal to demythologize the New Testament are already to be found in Bultmann's earliest works, and have been developed throughout the years in his many scholarly publications.

I would regard Prof. Miegge's book as one of these careful analyses of Bultmann's theology, which can and will greatly contribute to a better understanding of, and consequently, a more intelligent discussion of the fundamental issues involved. Some have written to the effect that by this time about all has been said on the matter that can be said. I do not think so. There is, of course, a certain element of repetition in the various books dealing with Bultmann's theology, but on the other hand, Bultmann's work contains a very systematic structure of a total theological outlook, and most of the better studies on the subject have succeeded only in dealing with a certain aspect of the total picture.

The book under review is a sympathetic and at the same time critical study of Bultmann's theology. The first

chapter contains an excellent outline of the various elements that make up Bultmann's interpretation of the New Testament. It is a comprehensive, and yet, I feel, very correct exposition. Bishop Stephen Neill's expert work makes one forget that this is a translation from the Italian.

The book, as so many of these studies, concludes with the following critical observation concerning Bultmann's Christology: "... the doubt which has been provoked by Bultmann's interpretation, and which all his declarations in the contrary sense have not availed finally to allay, is just this—whether for him the "once for all" of the saving event has not been almost entirely transformed into the "moment by moment" (*jeweils*) of existential meditation, of Christ for us, of Christ in us, and of our abiding in Christ" (p. 131).

This, I would say, is a good and legitimate question. But, I wonder, is it not high time that pneumatological considerations play a much more prominent role in this debate than has been the case up till now? If the fullness of the redemptive reality cannot be expressed exclusively in existentialist terms, what then is the alternative? Perhaps a concept of *gratia infusa et sacramentalis* which seems to regard the redemptive reality as a metaphysical substance? It appears to this reviewer that too many of Bultmann's critics have avoided these questions. Bultmann's theology poses a tremendous challenge to the various theological traditions to reappraise their own categories and concepts. Therefore, this discussion should be continued; it is of great ecumenical importance.

ISAAC ROTTENBERG

*Christian Ministry*, by Geoffrey W. Bromiley, Grand Rapids: Wm. B. Eerdmans Co., 1959. Pp. 119. \$1.50.

The title of this little book is a misleading one, but the surprise at the contents is pleasant. This reviewer began reading, expecting a discussion of the validity of the ordination of the non-episcopalian ministry, or at the very least a discussion of the task of the Christian minister in today's world. He quickly discovered that the book is not concerned with these subjects, except in a peripheral way. Rather it is concerned with the whole concept of "ministry" as the key to the work of the Messiah, and thus the key to the understanding of the work of the Church that witnesses to the finished work of the Messiah. But the choice of the title "Christian Ministry" was probably a happy one. It is likely that if a title such as "Service, the Key to the Church's Task" had been chosen, not too much interest on the part of the reading public would be shown.

The wonder of the concept of the humble and suffering Messiah is the theme of the opening chapter of the book. Whereas we might expect the Lord of the universe to make his entry in a way becoming his dignity, he came as a "minister." His ministry was directed first of all toward God the Father, and then toward man. And the man-directed ministry involves a ministry of the Word, a ministry of action, and a ministry of rule. This understanding of the work of the Messiah regulates our understanding of the ministry of the Christian Church, and of the individual Christian. Each member of the body of Christ is called to be a "minister," and the whole Church is called upon to "minister," both to God the Father, to Christ the Lord, and to mankind.

One significant omission in the enumeration of the various "ministries" of the incarnate Christ is that of prayer. Why the author should have relegated this only to the present ministry of intercession carried on by the ascended Christ seems strange. But he does em-



phasize it when he discusses the ministry of the Church.

The book planted seed-thoughts for this reviewer that resulted in a series of sermons to which the Lord's people responded with appreciation. That in itself should tell something of its value to the pastor.

JOSEPH C. HOLBROOK, JR.

*The Humanity of God*, by Karl Barth, Richmond: John Knox Press, 1960. Pp. 5-96. \$2.50.

In this booklet, while discussing his own theology, Barth mentions the need for "revision." We find this thought expressed in a lecture from the year 1956, just at a time when there seemed to develop a growing consensus (through such excellent studies as, for instance, G. C. Berkouwer's book *The Triumph of Grace in the Theology of Karl Barth*, first published in 1954) that there is one fundamental theme running through all Barth's voluminous works. And now the *retractationes*; a "new Barth" after all? Barth gives as his own opinion that "a genuine revision in no way involves a subsequent retreat, but rather a new beginning and attack in which what previously has been said is to be said more than ever, but now even better" (p. 42).

It seems to this reviewer that in Barth's major theological works of these latter years, things are being said better, and that he is earnestly seeking to overcome some of the onesidedness of the earlier "system." All through Barth's books runs a critical dialogue with himself, which exemplifies a willingness to look upon his own work with a sense of humor, which, in my opinion, is a *charisma*, one of the marks of the sanctification of the mind.

This booklet under review contains three essays. The first one is entitled "Evangelical Theology in the 19th Century." It cannot, of course, take the place of Barth's great work on 19th

century theology, but it can serve as an excellent introduction. Some might feel that Barth has grown a bit too kind toward his previous arch enemies. Has deeper understanding brought greater love, or has this theological giant lost the fighting spirit of youth?

The second essay, in which Barth's thoughts on "revision" are expressed, bears the fascinating title "The Humanity of God." It is an exciting piece of writing. By all means, take and read!

The third is an essay on evangelical ethics, and is entitled "The Gift of Freedom." This lecture is concluded with some remarks on the ethics of theology and the ethos of the free theologian. Yes, lest we forget; especially we, the reviewers of books! "Is it clear in our minds," asks Barth, "that the concept of the 'theological adversary' is profane and illegitimate?" Is it?

ISAAC ROTTENBERG

*Backgrounds to Dispensationalism*, by Clarence B. Bass, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. Pp. 7-155. \$3.50.

Excellent for Reformed preachers and sufficiently different in its approach and scope from the well known works on the millennium by Hamilton and Murray to have value in its own right. The bibliography, covering some eighteen pages, is worth the price of the book. There is "no known collection" of primary works for the historical aspect of the study.

Darby was the initial driving force in the Plymouth Brethren movement. The Brethren movement is related to the present undenominational-baptistic-evangelical free church movement in a manner similar to the relationship between unitarianism and the major Protestant denominations. Brethrenism remains relatively insignificant, but it has permeated the "fundamentalist camp" just as unitarianism has far more adherents

within the major Protestant denominations than are identified with the denominational titles of unitarianism or universalism.

The bitter antagonism of the "independents" toward the Reformed Church of the midwest appears grounded in the teachings of Darby. "The church is in ruins" (p. 100). "... the purpose of the church has become so perverted that it is diametrically opposed to the fundamental reason for which it was instituted" (p. 102). "Darby regards the church as a dispensation which ... has failed. ... As Israel has been cut off, so will the church. ... " (p. 103). "Any attempt to restore the church will result in utter failure, since it is (not) in God's will that the church be restored. ... " (p. 105). "Our business (p. 106).  
is ... to come out from among them"

Apparently dispensational leaders recognize what many nominally Reformed people have forgotten, namely, the centrality of the covenant of grace in revelation. Bass quotes John F. Walvoord, the current highpriest of the dispensational movement, as follows, "... the covenant with Abraham is one of the most important and distinctive revelations in Scripture. It furnishes the key to the entire Old Testament and reaches for its fulfillment in the New. ... The analysis of its provisions and the character of their fulfillment set the mold for the entire body of Scriptural truth" (p. 25). Walvoord's conclusions are very different from those of the Reformed Faith, of course, yet how correctly he assesses the significance of the covenant of grace.

Bass outlines the differences between dispensationalism and historic orthodoxy. The necessity of stressing these distinctions may be seen in the view, all too commonly expressed among Reformed people, that our only difference from self-styled Fundamentalists is "infant baptism." Some of the differences are: (1) The nature and purpose of a dis-

pensation (p. 19), which leads to a multiple basis of salvation, other than by grace through faith (p. 34). (2) An insistence upon a "literal" interpretation of Scripture which ultimately "perverts the meaning of the text" (p. 22). (3) The dichotomy of Israel and the church (p. 24), leading to a restricted view of the church, or as Harry Ironsides termed it, the church is a mere "parenthesis" (p. 28). (4) A Jewish concept of the kingdom which denies its relationship to the church. (5) A postponed kingdom, earthly in nature, which is yet to come. (6) The compartmentalization of Scripture, a disruption of the skein of God's revelation, a denial of the essential unity of the Scriptures. (7) The preaching of two "gospels," a gospel of grace and a "gospel of the kingdom" (p. 36).

Would that the author had taken one more step, to recognize that the logical consequence of the premillennial position (which he continues to hold) is dispensationalism. The principles which support the one are inherent in the other. Bass, in the opinion of the reviewer, admits this when he writes, "It is not an understatement to say that dispensationalism focuses chiefly on the millennium. Since the church is parenthetical, or at least intercalational, and since the kingdom is promised to Abraham, reconfirmed in David, and offered but not accepted in Christ, the entire consumation of God's plan for Israel is epitomized in the restored kingdom to be established by Christ in the millennium" (p. 43).

GORDON H. GIROD

*A History of the Christian Church*, rev. ed., by Williston Walker, New York: Chas. Scribner's Sons, 1959. Pp. ix-585. \$5.50.

Many a minister will remember that in his seminary days one of the more engaging and lucid church histories was that of Williston Walker. Though it

didn't appear to be so well organized as some, its discussion of particular subjects was enlightening, and within the limits of space allowed, quite thorough. However, forty years have passed and there has been some progress in the historical field. It is a testimony to the basic soundness of "Walker's" that Scribner's and three Union Seminary (N.Y.) professors of history have thought it worth while to revise it and put it on the market as an up-to-date church history.

Professor Richardson carried the revision to the early Middle Ages, Professor Pauck through the Reformation, and Professor Handy to the present day. They have done an excellent job. Considerable care was evidently taken not to add material except at the points where it was necessary to bring the history to the level of contemporary research. Two instances in point are the addition of Dead Sea Scroll materials and the increased knowledge of the Anabaptists. Obviously, such a contemporary phenomenon as the ecumenical movement had to be brought into the picture. The sections on the Eastern Orthodox churches in the modern period are very helpful. Though the volume does not have the comprehensive sweep of Latourette's massive one-volume history, it is certainly one of the finest of those available in one English volume.

ELTON M. EENIGENBURG

*Melanchton, the Quiet Reformer*, by Clyde Manschreck, New York: Abingdon Press, 1958. Pp. 7-350. \$6.00.

The title of this book already gives us the key to its contents. Melanchton was indeed the quiet reformer. Most people think of the Reformers as Luther, Calvin, Zwingli and Knox. It is undoubtedly true that Melanchton had every bit as much influence in Lutheranism as did

Martin Luther. The author clearly points out the great differences between the two men. It is undoubtedly true that Melanchton was a kind of governor to Luther's rasher nature. Many times the milder nature of Melanchton saved the day. It is also true that Melanchton was without question the leading theologian of the Lutheran movement. Luther himself admitted that intellectually Melanchton was undoubtedly his superior. Because Melanchton was such a leader in the Lutheran cause, it was inevitable that he should be a controversial figure. The author takes great care to show how that, for the sake of peace, Melanchton made concessions on *adiaphora* which his opponents considered to be marks of weakness. He was accused by the hyper-Lutherans of being too Catholic and too Calvinistic.

The author sketches the life of Melanchton in a very interesting fashion. He begins with Melanchton's call to Wittenberg as professor of Greek. Then he returns to sketch his birth and early life. From this point on the career of Melanchton is followed in fascinating detail. The book is full of quotations from Melanchton's works and the writings of others to support the various comments of the author.

The author really outdoes himself to prove Melanchton's unswerving conviction to Reformation principles. The reader, examining the evidence, often feels that there was some reason to accuse Melanchton of being willing to yield too much for the cause of peace. The author also makes it plain that he views Melanchton as a milder Lutheran and somewhat anti-Calvinistic in his views of predestination. The book itself leaves the clear impression, however, that Melanchton was very close to the Calvinistic position.

Anyone who would like to review some of the struggles of the Reformation ought to read this book. Especially in our day of the candidacy for the presidency of a Roman Catholic this book is

helpful. It is highly recommended.

JEROME DE JONG

*Corpus Christi*, by Geddes MacGregor, Philadelphia: The Westminster Press, 1959. Pp. 1-302. \$5.00.

The subtitle of this volume is "The Nature of the Church According to the Reformed Tradition." Since the question of the nature of the Church is of paramount interest in current ecumenical discussions, it goes without saying that a full-scale discussion of the type presented here is most welcome. It has a special value in that Dr. MacGregor approaches his subject from the historical point of view. He is not asking the question concerning the Church's nature so much from a theoretical or dogmatic perspective as from an examination of what the Reformed churches have actually done in the past. For all of its virtue, this approach has its limitations. In a volume this size the author is compelled to be very selective amongst the enormous range of materials available from all the Reformed churches of the past. A glance at the table of contents reveals the author's preference for the data the Scottish church is able to provide. Other Reformed traditions, such as those of the French, Swiss, Dutch, Hungarian, American, and others can receive only brief mention, if any at all. Within the range of his choices the author has written a most interesting and helpful volume, and in a way, what he has written in his restricted area illuminates the whole, general area of Reformed thinking and practice.

The book is in two parts, the first surveying the historical background in medieval thought, Calvin, and in the Scottish church, the second taking up what the author regards as the main themes in any discussion of the nature of the Church. These themes include "Ecclesia," "Incorporation by the Holy Spirit," "The Unique Instrument," "The

Body of Christ," "The Eucharist in the Reformed Church," and "The Episcopate in the Reformed Tradition." Almost two-thirds of the volume is taken up with the exegetical and theological discussion of these themes. Generally speaking, in these chapters the author attempts, through exegetical analysis and theological dialectic, to arrive at a sound conclusion concerning the biblical meaning of the terms he is using. He engages in lively debate with many contemporary scholars, and in most cases handles his argument with honor. The specifically "Reformed" and historical elements in the second part are at a minimum, but the author does relate all his themes, after he has discovered their meanings, to the traditional Reformed attitudes or convictions. Even though the organization of the book leaves something to be desired, and though the reader is compelled to "trust" the author at many points where documentation is lacking, the excellence of his approach can not be doubted. How refreshing it is to find an author asking first "Now what does the Bible really say at this point?" and then, "How has our tradition handled the matter?" Only in this way can we be truly judged by the Word itself, rather than by some honored theological dictum out of the past.

All who are truly concerned about the Reformed tradition should read these chapters, especially in the second part, again and again. Many will be surprised to discover emphases in thought and practice in the Reformed past they had never believed existed. That the so-called "presbyterian polity" has not been mandatory in the churches of the Reformed tradition is one of these. The Reformed modification of the Roman Catholic episcopal idea is another. So is the Reformed understanding of the eucharist, a point where most of us have departed far from the "faith of the fathers." We can suggest no better beginning point for a restudy of the Reformed view of the Church than that

afforded by Dr. MacGregor. His wonderfully full bibliography at the end of the book will suggest a lifetime of reading and study beyond that beginning.

ELTON M. EENIGENBURG

*Champion of Geneva*, by Peter de Rover, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. Pp. 32. \$.35.

Translated from the Dutch, this sketch of the life of John Calvin is intended for young people. It is well written, and strives to picture Calvin as one to whom young people can look as a great hero. The fact that it is written in the present tense gives the reader the impression that he is actually seeing the events take place before his eyes. This impression is further heightened by producing a number of conversations as direct quotations, perhaps at the expense of historical accuracy. Some of the chapters are only one or two pages long, and the book is readable for children as well as young people.

HARRY BUIS

*The Life and Teachings of John Calvin*, by John H. Bratt, Grand Rapids: Baker Book House, 1958. Pp. 72. \$.75.

This study manual, written by the Professor of Bible at Calvin College, is intended for use in a course on Calvin by a church organization. It consists of 22 brief lessons, to each of which is appended two sets of questions, one for discussion, the other factual. The discussion questions are highly successful in relating the material in the chapter to our every day life. This reviewer would question the explanation of a benefice and the definition of ecumenicity, but in general the material is very fairly presented, and can be highly recommended for the use of youth or adult groups in our churches.

HARRY BUIS

*The International Lesson Annual*, edited by Charles M. Laymon, New York: Abingdon Press, 1960. Pp. 448. \$2.95.

*The Douglass Sunday School Lessons 1961*, by Earl L. Douglass, New York: The Macmillan Company. Pp. xviii-494. \$3.25.

The above books are expositions for the International Sunday School lessons for the coming year. The first book has gathered an array of material from several well-known scholars. Some of them give helpful expositions of the lessons; usually three work on one lesson. Others write on subjects like "National Family Week" or "Whitsunday (Pentecost)." Plans for teaching the lesson and illustrations are included in the material. To me illustrations, in this book or in any book, always seem artificial. Actual experiences of people known to the class would be better aids for making the teaching relevant.

The second book is the work of one man, Dr. Douglass, who has been doing this kind of writing for forty-five years. He offers a well-balanced, evangelical interpretation of the various lessons. As one would expect, his writing reflects maturity of study and experience. I would place the strength of this book in the observations Dr. Douglass makes about people in their contact with the Christian faith.

I would not set the one superior to the other. The first gives the thinking of many people, which offers variety. Yet in some cases there is repetition. The second presents the richness of one mature scholar and Christian which has the disadvantage of being restricted to one point of view.

LESTER J. KUYPER

*Sermon Outlines from Sermon Masters*, by Ian Macpherson, New York: Abingdon Press, 1960. Pp. 1-224. \$2.50.

"Blueprints are intensely practical things," says Ian Macpherson. "They are not drawings meant for decoration or display. They are plans of work to be done. Now, an outline is a blueprint of a sermon. It is a preliminary sketch in accordance with which the preacher proposes to plot out his discourse."

Mr. Macpherson has the holy habit of hoarding sermon outlines. In this book he shares with the reader a compilation of five hundred and fifty sermon outlines of the pulpit masters, both past and present. Voices from the past include G. Campbell Morgan, C. H. Spurgeon, G. H. Morrison, George Adam Smith, Alexander Maclaren, and John Wesley. Contemporary sermon masters are James S. Steward, W. E. Sangster, John A. Redhead, Gerald Kennedy, F. W. Boreham, and Robert Menzies. Also included are some of the author's own outlines.

The outlines consist of a subject, a text and then a listing of the various points. They are arranged in numerical order as they appear in the books of the New Testament. A helpful index of Scripture texts and authors is included at the end of the book. In the preface the author discusses what he feels the ideal outline should be. He contends that it has eight characteristics. It must be Scriptural, vital, integral, original, logical, symmetrical, pictorial, and practical.

The book will be helpful to the busy minister as a sermon starter. Just the barest outline is given; he will have to fill in with his own ideas, which is as it should be. The weakness of the book is that most of the outlines are topical rather than expository in nature. Though these outlines appeal to the author, many will leave the reader unmoved. One of the greatest values of

the book is that it provides the minister with a biblical and appealing sermon subject that fits the text.

RUSSELL W. VANDE BUNTE

*Creative Imagination in Preaching*, by Webb B. Garrison, New York: Abingdon Press, 1960. Pp. 7-175. \$3.00.

This is ostensibly a "how-to" book. The author feels that this book will be serving a unique function because it tells how to find ideas and illustrations for sermon preparation. He says an appropriate sub-title is, "How to take the drudgery out of sermon preparation." He also shows the minister how to save time in sermon preparation. Realizing that this goal may not be 100% good, he adds that it really is meant to show how to make a fruitful use of time. Some chapter headings are intriguing, such as, "Special Values of Original Stains," or "Five ways to Increase the Value of Your Notes," or, "New Frontiers in Your Study." Having said this, however, everything has been said. The book is most disappointing. It does none of the things it is supposed to do. His own illustrations are very poor and if illustrative of the type of sermon preparation one may expect by reading this book, no one ought to read it. Here is an illustration of a catchy truth for your congregation.

"Activism in the church is like a hen trying to lay an egg on an escalator.

There's a great deal of movement, but no getting down to business" (p. 128).

The first few pages of both chapters 14 and 15 are rather good, but they have nothing to do with the subject. In reading this book the reviewer could not help thinking of the file Dr. Gouloze had us make in seminary. That kind of sermon pre-preparation was worth while. This book is not worth the price for the average Reformed Church minister.

JEROME DE JONG

*Chapel in the Sky*, by Charles Ray Goff, Chicago: Abingdon Press, 1960. Pp. 7-127. \$2.00.

The title of this book comes from the chapel high in the steeple of Chicago Temple. Its author is the pastor of this church. There are seventeen meditations which may very well be condensations of sermons preached there. The book itself is in three major divisions, which lead us to anticipate great things. They are:

- 1—When You Think About God.
- 2—When You Try to be Christian.
- 3—When You Have Everyday Problems.

As you may have guessed, these are "man-sided" in their approach to these ideas. Because they are, it seems that they often fail to reach the heights that the title suggests. For example, the closing lines of the chapter entitled, "The Invasion We Fear" are as follows: "If we exercise our faith, we can be victorious. God has fixed it so that you can live in this kind of world if you stay true to him. This is our hope in this never-ending battle for righteousness."

All of this is true, but the author has failed to define or even to hint at a definition of "our faith." This chapter is in the second part of the book and thus he uses the term "Christian" and he speaks of "God." But never once is the name of Jesus Christ even mentioned in this chapter or in several others! It seems rather impossible that anyone can talk of Christianity without speaking of Jesus Christ, the Lord and Savior.

This same failing is evident in the last chapter, "There Is An Answer." This assertion is true. But the author fails to tell the reader what the answer is. He merely asserts that there is an answer by hoping in God. As Christians, we have a greater answer than that!

The chief value of the book is in its illustrative material. The illustrations

are excellent. Furthermore, these chapters can be "thought-starters." But the chief fault of the book is that it is "religious" without necessarily being "Christian" in its emphasis.

KENNETH H. HESSELINK

*A Working Faith*, by Joost De Blank, Grand Rapids: Wm. B. Eerdmans Co., 1960. Pp. 108. \$2.00.

This book, by the Anglican Archbishop of Cape Town, South Africa, is one of Eerdmans' new series "Preaching For Today." As an example of British preaching it is a happy choice. But there lies its greatest weakness for an American audience. It is so typically English. The man may have a Dutch-sounding name, but every page of this book shouts out that he is an Englishman.

The fifteen sermons contained in this volume are, unfortunately, not sermons, but sermon notes. Just at the moment when the reader is prepared for the application of a particularly good point, we are pulled away to the next one. But the deeply human and compassionate touch that runs through every sermon helps to compensate for this. Here is a man with real insight into the human predicament of sin, one who can see a sermon illustration in the most common affairs of life, and who knows how to make words come alive. For example, in describing the contrast of dead formalism with warm Christian faith, he says, "Every major movement of Christian renewal, like the Lollards under Wycliffe or the Methodists under Wesley, was squeezed out of the Church because they were the products of enthusiasm dancing zestfully like live porpoises in the sea rather than behaving like cold bits of dead cod on the slab" (p. 40).

Where the depth of De Blank's compassion and human understanding comes most clearly to the fore is in his preach-



## THE NEW TESTAMENT COMMENTARIES OF **JOHN CALVIN**

A new, modern translation "in the sort of English he himself would have chosen."

— JAROSLAV PELIKAN

Edited by Thomas F. and David W. Torrance

**THE GOSPEL ACCORDING TO ST. JOHN** Vol. One

**THE GOSPEL ACCORDING TO ST. JOHN** Vol. Two

Translated by T. H. L. Parker \$4.50 each

**THE EPISTLE TO THE CORINTHIANS**—Translated by  
John W. Fraser \$5.00



### **Preaching and Biblical Theology**

**EDMUND P. CLOWNEY.** The most recent addition to the Pathway Books series, by the professor of Practical Theology, Westminster Theological Seminary. A scholarly study of the significance of biblical theology as it pertains to the authority, character and content of preaching. \$1.50

### **Paul and His Recent Interpreters**

**E. EARLE ELLIS.** The Professor of N. T. Interpretation, Southern Baptist Seminary, dealing specifically with Recent Research, Structure of Pauline Eschatology, and Authorship of the Pastorals. A convenient, readable, and interpretative summation of the background of research in this area. \$2.50

### **Natural Law and Divine Miracle**

**R. HOOYKAAS.** Centering upon the Principle and Philosophical Character of Uniformity (in Geology, Biology, and Theology), this well-documented monograph by the professor of the History of Science, Free University of Amsterdam, breaks new ground as a penetrating discussion of this fundamental methodological principle. Paperback, \$1.95

### **Is Christ Divided?**

**LESSLIE NEWBIGIN.** This brief address on church unity by the well-known Bishop of the Church of South India is based on St. Paul's plea for unity and is a timely, powerful contribution to a genuine ecumenicity. \$1.00

### **A Guide to the Teachings of the Early Church Fathers**

**ROBERT R. WILLIAMS.** An unusual organization of the thought content of the Fathers which stresses each writer's contribution in specific areas and the development of the concepts through the centuries. \$4.00

New Testament  
Tools and Studies  
**BRUCE M. METZGER, EDITOR**

Now ready:

Index to Periodical Literature  
on the Apostle Paul  
by Bruce M. Metzger

Coming:

Concordance to the Distinctive  
Greek Text of Codex Bezae  
by J. D. Yoder  
Each, \$4.00



**WM. B. EERDMANS PUBLISHING COMPANY**

255 JEFFERSON AVE., S.E.

GRAND RAPIDS 3, MICHIGAN

ing on the race problem of South Africa. With full confession of the guilt of the English as well as the Afrikaaner he takes his stand "resolutely against the separation of races in our churches." Why? "If it (reconciliation) is to be expressed in the heavenlies, the Church as a colony of heaven is to express it here on earth" (pp. 97, 98).

It is regrettable that the author feels he must attack verbal inspiration in order to make the Gospel more palatable to "modern man." On pages 83 and 103 he sets up the old straw man of "stenographic dictation" and bowls it over with a powerful blast of oratory. In selecting this book for their "Preaching" series, Eerdmans has introduced us to one who lives through its pages as one of the great Christian leaders in our world today.

JOSEPH C. HOLBROOK, JR.

---

*Faith Is The Victory*, by E. M. Blaiklock, Grand Rapids: Eerdmans Publishing Company, 1959. Pp. 7-64. \$2.00.

"Faith Is The Victory" is a devotional study of the First Epistle of John. Each of the four chapters is prefaced by a section of the epistle according to the author's own translation of the passage. Blaiklock offers here a stimulating exposition of the faith that overcomes the world, which is echoed in the Bible from beginning to end, and which is given in John's first letter to the infant church such eloquent and emphatic statement.

The author stresses that the epistle was written to introduce and to accompany the gospel according to John. That is why the two books should always be read side by side in mutual commentary. The epistle, like many others in the New Testament, was written in deep disturbance of spirit,

and in an ardent desire to defend the faith.

In Chapter 1 the truth that "God is Light" is presented. "If we proclaim faith in God, who is light, but obviously walk with darkened mind, in sin where there should be cleansing, in fear where there should be confidence, in division where there should be fellowship, we are alien from the full truth" (p. 11).

In the next chapter that which opposes the light of God, namely, the world, is discussed. Present then, as now, were antichrists and the antichristian spirit. The author aptly defines the word as meaning more than "false Christ." It conveys the idea of a counterfeit, a rival, a usurper.

How vividly in this world of boastful dictators and atheistic communism the words of John are re-echoed that we are to be on guard against such.

The key chapter of the book is the third under the caption, "God Is Love." Interestingly, the words "manner of love" is translated "what unearthly love." Man forgets that he is a creature of God's love. Well does the writer state, "In pride and self-esteem little man struts upon his planet and forgets how frail he is" (p. 38). In Christ life becomes the prelude to eternity. Christian faith is demonstrated by upright conduct and clean living. He who falls rises again, confesses his sin and presses on.

The world hates this God of love and all who seek to abide in him. This hatred is evidenced through persecution. Well does Blaiklock point out that all persecution falls into one of three methods: violence, slander, and ridicule.

The book ends with a positive emphasis—"The Victory." Faith not only was but is, continues to be the victory that overcomes. "If it is not the lightning flash then let it be the tide" (p. 59).

HENRY A. MOUW

## WRITERS IN THIS ISSUE

### ARTICLES

M. Eugene Osterhaven is Professor of Systematic Theology at the seminary. This article was presented as an address at the seminary.

Howard G. Hageman is minister of the North Reformed Church at Newark, New Jersey.

William L. Hiemstra is Hospital Pastor at the Pine Rest Christian Hospital, Grand Rapids, and lecturer on pastoral psychology at the seminary.

Ervin Roorda is a junior at the seminary.

### BOOK REVIEWS

Sylvio J. Scorza is on the faculty of Northwestern College and Academy, Orange City, Iowa.

William W. Jellema is studying on a fellowship this year at the University of Michigan.

Lester J. Kuyper is Professor of Old Testament at the seminary.

Lambert J. Ponstein is Assistant Professor in Religion and Bible at Hope College, Holland, Michigan.

Harold N. Englund is president of the seminary.

Daniel H. Fylstra is minister of Bethel Reformed Church, Bellflower, California.

Vernon H. Kooy is Professor of Old Testament at New Brunswick Seminary, New Brunswick, New Jersey.

Russell W. Vande Bunte is minister of Third Reformed Church, Holland, Michigan.

Gordon H. Girod is minister of Seventh Reformed Church, Grand Rapids, Michigan.

J. Robert Steegstra is minister of the Covenant Reformed Church, Muskegon Heights, Michigan.

Isaac C. Rottenberg is minister of the First Reformed Church of New Shrewsbury, New Jersey.

Joseph C. Holbrook, Jr. is minister of the West Side Reformed Church at Cicero, Illinois.

Elton M. Eenigenburg is Professor of Historical Theology at the seminary.

Jerome De Jong is minister of Immanuel Reformed Church, Grand Rapids, Michigan.

Harry Buis is minister of the Reformed Church at Vriesland, Michigan.

Kenneth H. Hesselink is minister of the Laketon Bethel Reformed Church at Muskegon, Michigan.

Henry A. Mouw is minister of the Sixth Reformed Church, Holland, Michigan.

